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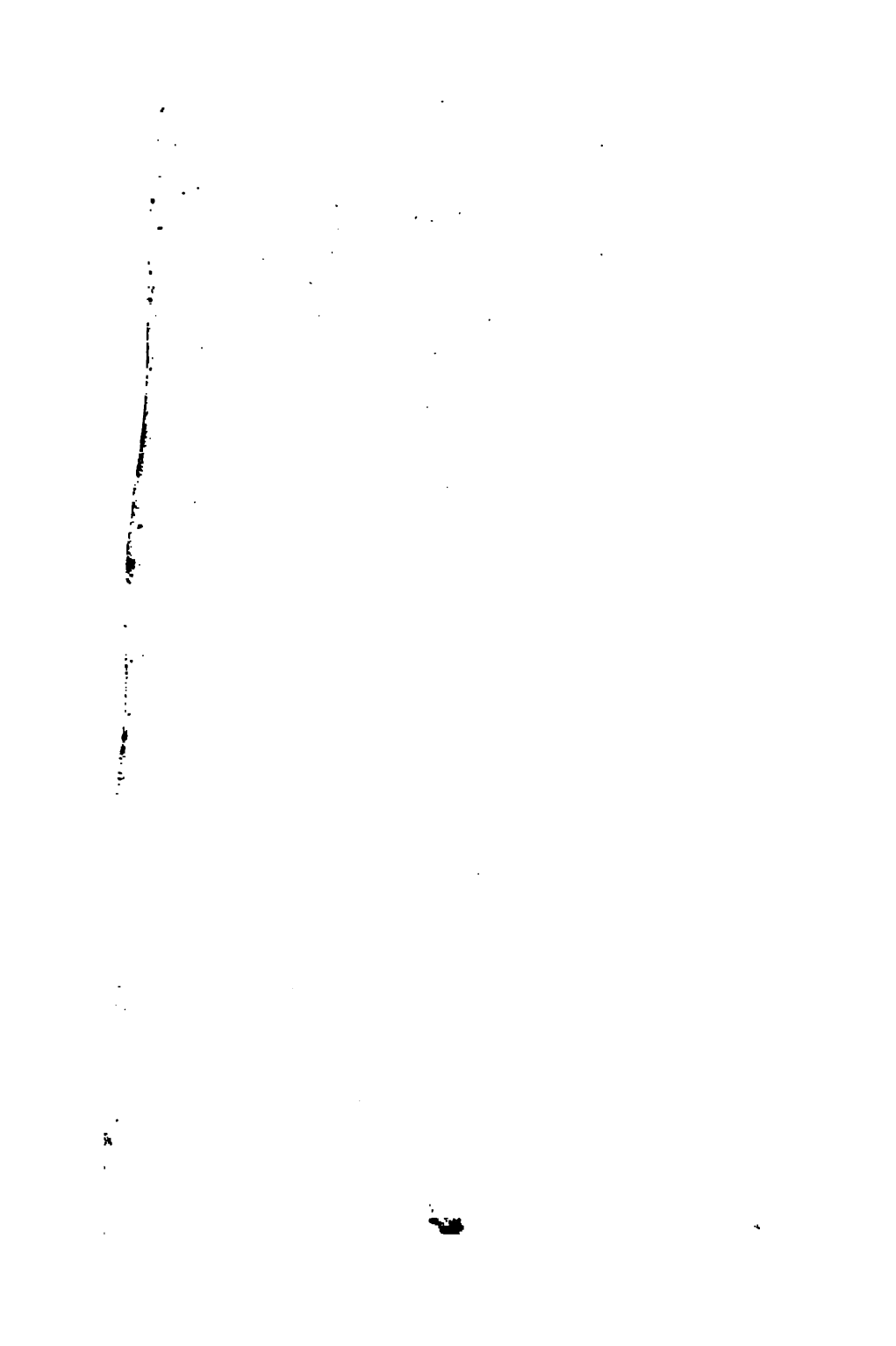
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Chas. Smith

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MEMOIRS  
OF  
THE LIFE  
OF THE  
REV. CHARLES SIMEON, M.A.  
LATE SENIOR FELLOW OF KING'S COLLEGE,  
AND MINISTER OF TRINITY CHURCH, CAMBRIDGE.  
WITH A SELECTION FROM  
HIS WRITINGS AND CORRESPONDENCE.

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EDITED BY THE  
REV. WILLIAM CARUS, M.A.  
FELLOW AND SENIOR DEAN OF TRINITY COLLEGE,  
AND MINISTER OF TRINITY CHURCH,  
CAMBRIDGE.

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THIRD EDITION.

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## ADVERTISEMENT

TO

### THE THIRD EDITION.

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It may be desirable to state, that this Edition, though so much reduced in size, is almost entirely a reprint of the former ones ; the only omissions consisting of the Diary of Mr. Simeon's second journey to Scotland, and of a few paragraphs in other parts of the work, which appeared to be of little importance to the general reader. Two letters have been transferred from page 139 to their more appropriate place at page 75 : and a few corrections have been made in the Notes on Missions, at page 86, taken from an amended copy, which had been discovered amongst some papers of Mr. Simeon since the publication of the former Editions. The following observations and reminiscences of Bishop M'Ilvaine, prefixed to the American Edition of these Memoirs, are introduced here, as likely to be interesting to the reader in this country.

EXTRACT FROM BISHOP M'ILVAINE'S INTRODUCTION TO THE  
AMERICAN REPRINT.

“ The strong affection and reverence which I entertained for Mr. Simeon, while he was spared to the Church on earth to afford us so eminent an example of the man who, according to the prayer of St. Paul, is ‘ filled with the knowledge of God's will in all wisdom and spiritual understanding, fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to his glorious

power, unto all patience and long-suffering with joyfulness :<sup>\*</sup> my admiration of what the grace of God made him in his office—a most single-minded, unwearied, undaunted, patient, wise, successful minister of the Gospel—induces me fondly to embrace this opportunity of rendering a heart-tribute to his memory.”

.... “ I find it recorded of that excellent man [Bishop Burgess],<sup>\*</sup> that, when near his end, the account of the last illness and death of Mr. Simeon, which had then just appeared in the *London Christian Observer*, was read to him. ‘ He listened to it with marked interest, and desired to hear some parts of it a second time. Soon afterwards, while slowly pacing his room, he was heard repeating, in a low but emphatic voice, and as if applying the words to himself, some of the most striking expressions of humility, faith, and hope uttered on the occasion referred to by that eminent Christian.’

“ Let the reader of this Memoir direct his attention very particularly to Simeon’s last hours. He will not wonder that the humility, faith, and hope, which shone so beautifully as the aged pilgrim and good soldier of Christ, having on the whole armour of God, was stepping down into the valley and shadow of death, fearing no evil, leaning on the staff, and guided by the rod of the Good Shepherd, should have seemed to Bishop Burgess ‘ profitable for instruction in righteousness,’ when he himself was about descending the same road. There was something peculiarly edifying in the death of Simeon. Never have I read the narrative of a Christian minister’s last hours, with more disposition to say, ‘ *Let my last end be like his.*’ What child-like resting upon the Saviour ! what composed, tranquil, ready-waiting the will of God ! what fear of self, and desire to have Christ all and in all ! what a sweet, humble, quiet, sure, full hope, fed directly upon the sincere milk of the word ! and all the while, what a solemn sense of death as being still awful, though its sting be lost, and its power upon the soul abolished ! what an abiding appreciation

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<sup>\*</sup> For Mr. Simeon’s letters to Bishop Burgess, see pp. 333—339, 375, 528—532.

of the ineffable seriousness of the hour in which a sinner, however perfect his hope, is going to meet his God ! And when the places, that knew the aged servant's familiar walk so long, knew him no more, what a contrast there was in the affectionate and universal homage paid by the Town and University of Cambridge to his usefulness and excellence, as that long train of gownsmen and citizens followed his body to its grave in the noble chapel of his own college ; what a contrast to the contempt and persecution with which, during many years of his ministry, he was treated in that same town and university, to such a degree that the passenger in the street who treated him respectfully made himself singular ! The change of feeling towards Mr. Simeon, as thus displayed, was no other than a change of feeling towards those evangelical views which he always unchangeably taught. It was but an example of the like change in regard to the same views, which Mr. Simeon lived to see extended widely over the Church of England, and numbering thousands of Clergymen, as their advocates, where he, in the beginning of his labours, could hardly find out ten.

" It was not long before Mr. Simeon's death, that I had the pleasure of renewing an acquaintance with him, which had been formed during a previous visit to England. Deep was the impression made on my mind by that intercourse. I enjoyed his society alone, as well as in one of those parties of pious men at his rooms, in which so much of his usefulness had been accomplished. I heard him in his own pulpit. The account contained in this volume\* by the late eminent member of the Quakers' Society in England, Mr. Gurney, of a visit he made Mr. Simeon, expresses much that I would say, were I to attempt a description of him. I was exceedingly struck with the flow of devout joy in God, positive, heavenly happiness, which seemed to be all the while possessing his soul, making his mouth, out of the abundance of the heart, always full of the precious things of the Gospel, and communicating to all

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\* See page 471.

his manners, to his every look and action, the most engaging expression of Christian love.

"The reader will allow me here to copy an extract from my Journal, written at that time, as the best evidence I can give of what I then thought, when I had no idea of ever publishing any thing concerning Mr. Simeon.

"*Cambridge, March —, 1835.*—Went, with Mr. Carus, to pay my respects to Mr. Simeon. The old man was yet alive, indeed as vigorous and sprightly in spirit as when I saw him five years since. He seemed as young and fresh in mind, as if the joys of religion were new every day, and every step towards the grave were revealing to his eyes some new beauty of the heavenly inheritance. His greeting was most affectionate and cordial; his conversation full of the love of Christ and his word. He seemed constantly, and most happily to himself, to realise the presence, the loving, parental presence of God, and to have continually in sight the nearness, the blessedness, the assurance of heaven. A Christian so bright in grace, so simple in spirit, so abounding in love, so full of joy and peace in believing, I know not that I ever saw before. His presence was a sermon. I could not but feel humbled, exhorted, and animated in his society.'

"I well remember the peculiar feelings I had during that visit. After a good deal of conversation, Mr. C. having left us, Mr. Simeon went out of the room for something he wished to show me. While he was out, and I alone, I was sensible of an impression on my mind of a very unusual kind. It was one which I had never been conscious of before from the conversation of man. I asked myself what it was, and whence it came. It partook of the solemnity which one would feel in the presence of a spirit come down from heaven; though I know that such a description will, to many, seem extravagant. But so it was; and I could then explain it only as arising out of the sense I had, when conversing with that holy man, that in a very unusual degree he *walked* with God, and belonged a great deal more to the heavenly world than to this."

The Editor ventures to insert the following additional

remarks of Bishop M'Ilvaine, received since the publication of the American edition.

"My admiration of Simeon, and sense of his great value, high as they were, have been greatly increased by the Memoir. It has made me feel so absolutely nothing as a Christian Minister, that I seem to have none of the spirit of my office. I particularly admire the likeness to the Scripture mode of exhibiting the people of God in the Memoir. The reader feels that he sees Simeon in no mere Sunday suit ; no attire put on him for show ; he is not prepared to be exhibited, but as he was habitually—what he was in secret as well as public—the whole man, in the infirmities that are as important to the edification of the reader, as the graces of his character, so he is made to appear."

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In sending forth the Third Edition of this Memoir, so soon after the publication of the previous large impressions, the Editor cannot but express his deep and lively gratitude to Almighty God for the favour with which the Work has been received both at home and abroad : and fervently would he hope and pray (to use the words of Bishop M'Ilvaine), "that the blessings which went with Mr. Simeon, when he was permitted to go in and out amongst men, 'preaching and teaching Christ Jesus,' will go with these his remains ; in which, though he be dead, he yet speaketh every where of the same glorious theme."

TRINITY COLLEGE,  
*September 7, 1848.*

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FOR the various contributions to this Work, which the Editor has received from many kind friends, he takes this public opportunity of offering his grateful acknowledgments.

More particularly he wishes to express his obligations to the Lord Bishop of Calcutta, for permitting him to reprint the RECOLLECTIONS of Mr. Simeon, originally published in India:—to Sir Richard Godin Simeon, Bart., for the historical Notices of his family prefixed to the MEMOIR:—to the Rev. M. M. Preston, for the use of his interesting and important MEMORANDA:—and to the Rev. Henry Venn, for a large and valuable collection of Letters, and other documents, with which the earlier part of this Work has been enriched.

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TO THE BINDER.

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The Portrait to face the Title-page, and the Autographs to be inserted between the Table of Contents and the Introduction.

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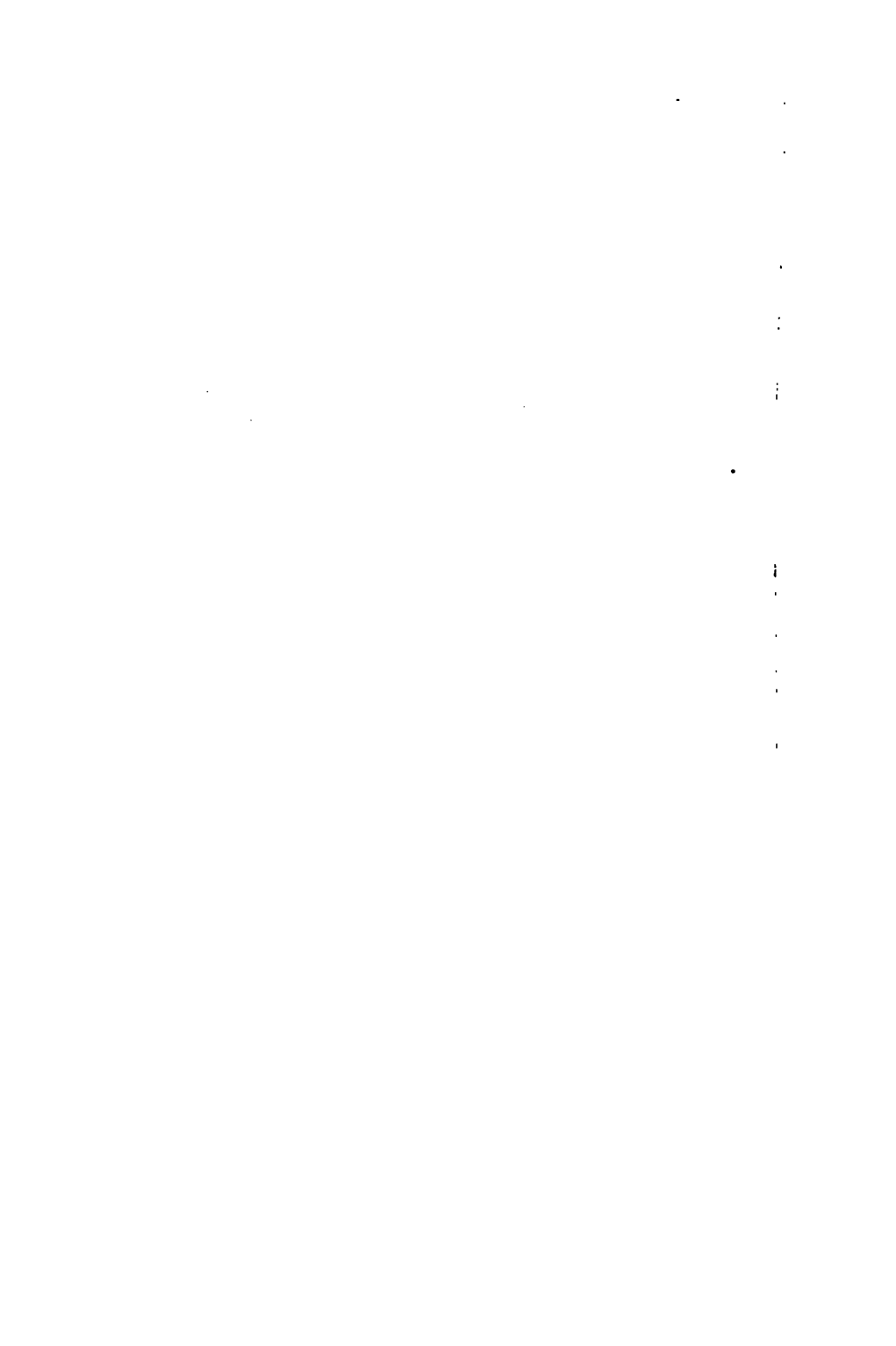
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expression, unaged  
of my own soul <sup>friend</sup>  
obtrude upon



## INTRODUCTION.

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IN publishing the following Memoir, the Editor feels it necessary to premise a few remarks respecting the documents entrusted to him for his compilation ; and also to explain the circumstances under which he has ventured to engage in a work of so much responsibility.

During a season of indisposition and retirement from public duty in the summer of 1813, Mr. Simeon was induced to draw up a short sketch of his early life, together with a narrative of the chief incidents of his Ministry. This he appears to have done, not in the least degree with a view to its future publication, but solely to refute any erroneous statements which might be put forth respecting the course he had pursued amidst certain parochial difficulties which he had recently encountered. This Autobiography is dated, Sandgate, July 21, 1813, and is prefaced with the following observations :—

“ Being here with a view to the re-establishment of my health, I feel a degree of leisure, to which I am unaccustomed at home, and which admits of my turning my attention to things which I should not otherwise have thought of. Hence, at the earnest solicitation of my dear friend, Mr. Venn, just deceased, I undertook to complete what he had begun of his Father’s life. The very high reverence which I feel for his honoured father would have made this a delightful task, notwithstanding the utter insufficiency which I feel to perform it in a manner worthy of that blessed servant of God ; but, on

examining the papers which were to form the groundwork of his life, I find that there are no documents to serve as a substratum for my work, nor any facts whereon to found my comments and observations. I was constrained therefore yesterday to inform the family that I am unable to proceed with the work. . . . .

"Hence I have thought that I will recollect some circumstances in my own life; and to this I am rather inclined from the great injury done by — to the character of my dear honoured friend, Mr. Henry Venn, in the Memoir of him which has been prefixed to his 'Complete Duty of Man.' . . . .

"From such pieces of biography I learn; 1st, that what is really not true is often adduced through want of better information; 2nd, that truth is so often injudiciously stated, as to be almost as injurious as falsehood itself to the person referred to, and prejudicial rather than useful to those who read it. What, if any one undertaking to write a memoir of me should attempt to give an account of my private societies, either as conducted on my former plan, when I met my people all together, or as altered of later years to six smaller societies? All he could do would be to give *his own* views of those things: he could not give *mine*, seeing that there is not a man in the world, except Mr. Thomason, that is fully acquainted with them. Yet such is the taste of the present day for memoirs, that it is difficult for a Minister of any notoriety to escape without having them published respecting him even in his lifetime; and when he dies, he is sure to have the magazines filled with anecdotes respecting him, or delineations of his character. . . . I therefore commit some things to paper, to enable my executor to determine how far the views which may be exhibited by others are correct or not."

From an early period of his residence at the University, Mr. Simeon appears to have made occasional memoranda of important matters in which he was personally concerned, and generally to have kept copies of his correspondence on all subjects to which he might afterwards be likely to refer. These papers and books of memoranda at length accumulated

to a great extent, and the letters alone towards the close of his life amounted to several thousands.\* As he advanced in years and influence, and it became hopeless to expect that he could prevent the appearance of some kind of memoir after his decease, he was repeatedly advised to adopt such measures as would ensure the publication of at least a faithful record of his sentiments and conduct. To this he was more particularly urged by his beloved and honoured friend, Mr. Wilberforce; from whom he received the following suggestions early in the spring of 1828:—

“As I have pen in hand, I will mention a subject, which after I had despatched my last letter I regretted that I had omitted to notice. It is my wish that you would use some of your less occupied half-hours for the purpose of putting down notes, if you have not already done it, of such particulars as you had mentioned in one of your last letters, I mean the comparative attendance at your Church, or rather the comparative state of religion in general at Cambridge, in the beginning and at the end of your residence there. We may be sure that whenever it shall please God to close your mortal career (which for the sake of others will, I hope, be at a very distant period), all such particulars will be laid before the public either in the way of Life, or in some other. If, however, I mistake not, there is but one person in the University at all qualified to supply the particulars I allude to—I mean Professor Farish. I therefore wish you to leave notes, or heads at least, if not more.”

Upon this letter Mr. Simeon made the following memorandum:—“I had often had the idea suggested to me, but never could endure the thought of preparing materials for a Memoir. But hateful as the task is, I here commence it, December 15, 1829.”

Having to a great extent arranged (with indices and observations) the voluminous mass of his papers, Mr. Simeon proposed to place them in the hands of his “most beloved

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\* See Letter to Sir R. H. Inglis, chap. xxviii.

friend," the Rev. John Sargent, who on every ground was of all persons the best qualified to undertake the work. But, to the great loss of the Church of Christ, Mr. Sargent was suddenly called to his rest at the very time he was preparing to visit Mr. Simeon for the purpose of receiving his papers. The following letter, written by Mr. Simeon on the occasion, will show the repugnance he still felt at making these preparations for a Memoir of himself.

"June 1, 1833.

"I think I have expressed to you the real feelings of my heart in reference to any Memoir of me after my death. Could entire silence respecting me be obtained, there is no price at which I would not purchase it. But of that I have no hope, where there are so many booksellers that will be glad of the Work, and so many writers who would be ready to execute it. But what do —, or — know of me? Nothing at all. I am not communicative of my feelings, or of my secret motives of action, unless to one with whom I have the closest communion, or who can, from somewhat of a similarity of mind, appreciate them. After Mr. Thomason, there was no man in the world who knew so much of me as our dear departed friend, Mr. Sargent. In my correspondence with Mr. Thomason (which had been preserved entire for twenty years) he had a continuous view of all that had passed in my Ministerial life, and not a little of what had passed in my heart; and he knew (as he has fully proved in his Biography of Martyn) what a memoir should be. . . . He knew too what kind of observations would do good in such a sphere as that in which it has been my lot to move. . . .

On these grounds therefore I had desired my most beloved friend, Mr. Sargent, to *pre-vent* and *pre-vent* the attempts of others, who would do harm to religion by their injudicious, though well-meant productions. And, that he might not be anticipated by others, he was actually engaged to come to me the very day I set off to attend his funeral, to arrange some papers, which would have furnished materials for him to work upon for the first thirty or forty years of my Ministrations.

Now let me say, that God having in his tender mercy spared my life to see my Work edited, and having times without number heard me welcoming my dissolution any day or hour after that great work should be accomplished, I am expecting a summons from Him daily and hourly (it will not come one hour the sooner for being looked for by me); and therefore I have lost no time in requesting my beloved friend Mr. C. to stand in the place of my departed friend. . . . He knows, and will know more and more, my abhorrence of laudatory encomiums—he knows what my idea of biography is. . . .

I hate myself for the steps which I feel myself thus almost bound to take. I feel that an injudicious person might do great harm by statements on subjects, on which he was only partially and perhaps erroneously informed. This, so far as it respects myself, would be of no consequence any more than it would be if two persons in China were either applauding or reviling me at this moment; but it may be of consequence to young men who may come to the University after I am gone to my great account. And this alone reconciles me to a measure, which on every other ground I should utterly abhor."

Immediately after his return from the funeral of Mr. Sargent, Mr. Simeon requested the Editor to undertake the work, which had been assigned to his deceased friend. On various grounds, however, on which it would be unbecoming here to enter, the task was respectfully declined; and it was only when urged by some important considerations of a public nature, that the Editor so far ventured to commit himself to the work, as to engage to *examine* the papers and *prepare* them for publication. But being solicited to the last to undertake the responsibility of editing them, and the whole of Mr. Simeon's MSS. being bequeathed to him for this purpose, he felt himself no longer at liberty to decline a duty thus solemnly imposed.

After examining and digesting the mass of papers confided to his care, (a work of no light labour and perplexity,) the Editor proposed to compile the Memoir in the usual historical

view : first, to introduce whatever might best illustrate Mr. Simeon's ministerial life and character — his religious sentiments and doctrines : and next, to present such incidents or observations (some of them apparently trifling,) as would give the most natural and familiar view of his private life, and exhibit in detail his temper and spirit, as well as his feelings and habits. Hence it did not appear consistent with fidelity to suppress occasional expressions or statements, which betray symptoms of vanity, or other infirmities. For the same reason, strong but characteristic remarks have been allowed to stand unaltered ; and observations and sentiments, which the Editor might perhaps be inclined to dissent from, and *in some cases would gladly have omitted*, he has suffered to remain without abridgement or comment. He has wished to abstain equally from censure and eulogy. His almost filial affection and reverence for the subject of this Memoir would restrain him from venturing on the former, as it makes him obviously too partial to attempt the latter. He feels, however, that happily he has not to discharge the office of a critic, but solely of a compiler ; and he has been confirmed in the propriety of this course by Mr. Simeon's own observations in the following letter, on the publication of the Correspondence of the Rev. J. Newton.

“ 5 o’Clock on Sunday Morning,  
K. C., Feb. 21, 1808.

“ I have risen to prepare for the service of my God ; but I cannot sit down to other work till I have discharged my conscience towards you as an Executor of Mr. Newton. You are commissioned to publish his papers, *and those in particular which he has pointed out* ; and you submit them to the judgment of myself and two other Ministers, who, in point of Christian experience, are mere babes to him. In consequence of this, because we cannot descend into his depths, we must bring him into our shallows, and reduce this and that expression to our own standard. This is an injustice to him, and to the world. We have not ability to sit in judgment upon such a man, any more than babes just beginning to see

the truth are to sit in judgment upon us. And my decided opinion is, that there should be no modifying of his expressions at all. Had the letters been written in his *very* advanced age, I might have thought otherwise ; but at the age of forty-five or fifty he surely knew his own experience better than we can do. We may be better men than he ; and, having less corruption in our hearts, may be unable to go all lengths with him in his expressions ; but if he was so vile, and had humility enough to publish it, let God have the glory and men the benefit of his fidelity. What good has not been done by Augustine's confessions ! When therefore Mr. Newton speaks of being shunned as a wild beast, I would not alter an iota of it. There certainly is one person living who *can*, or rather who *must* go all lengths with him ; and who is comforted by knowing that *such a man* felt *himself* so vile as HE KNOWS HIMSELF TO BE. Such a thing as the recital of a story may be omitted ; because judgment alone can determine that ; but, when he declares his own experience, I think it wrong to alter a syllable : it is like the Jesuits concealing the Crucifixion of the Lord for fear of its giving offence to the Chinese ; and I am sure that the disposition to alter his words would have induced us to correct the Apostle Paul, if we had been at his elbow when he wrote the 7th of the Romans : or if we had been left his executors to publish his papers.

" I have thus expressed my mind, and unburthened my conscience, and endeavoured to approve myself, what I most truly am,

" Your very affectionate friend and humble servant,

" C. SIMEON.

" P. S.—Remember that I speak only of those passages where he relates his own experience ; but in *any* passage I would be fully convinced that it needed alteration before I would suffer it to be altered. My rule should be, 'What would Mr. Newton do if he himself in the fullest exercise of all his faculties were present ?' *That* only would I do, or advise any one else to do. He has spoken for himself when living ; and he should do the same when dead ; *and that too*

*without any apologies for him, either in notes or in a preface.* If the Editor or Editors do not agree with him, they have no need to publish their names ; they are merely Executors of Mr. N.'s Will. Let us get nearer to God, and have more of the mind of God than he, and then let us sit in judgment on him, and make apologies for him ; till then, let us sit at his feet and learn."

Upon this principle it has been the Editor's endeavour to compile the following Memoir. His constant desire has been to act with fidelity and candour, not attempting to display the graces, nor yet to conceal the failings of the man ; but so to set forth the truth respecting him, and as he would himself have published it, that (to adopt his own language) "God may have the glory, and men the benefit of his fidelity."

No one can be more sensible than the Editor is himself of the imperfection of the Work as it is at length sent forth to the public. He can only say that, during his short intervals of leisure from collegiate and parochial duties, and often after protracted periods of necessary attention to other engagements, he has devoted to it all the thought and care in his power : and he trusts, that in complying with the earnest wishes of his friends to publish this Memoir without further delay, he shall meet with their kind indulgence, if he is unable *at present* to offer it to them in a form more worthy of their acceptance.

And now he would humbly commend his Work to the Giver of all Good, with the earnest hope that the Divine blessing may accompany its perusal. And he would feel himself amply rewarded for all his anxious labour in compiling it, if happily it should prove instrumental to the diffusion of that same "*spirit of love, and of power, and of a sound mind,*" with which Mr. Simeon was so eminently endued ; and thus be the means of advancing those high and holy objects, the promotion of which was the unceasing effort of his long and laborious life.

*Trinity College,  
Feb. 18, 1847.*



# MEMOIR

OF

## THE REV. CHARLES SIMEON.

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### PART I.

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#### CHAPTER I.

1759—1782.

CHARLES SIMEON, the subject of this Memoir, was the fourth and youngest son of Richard Simeon, Esq. of Reading, by his marriage with Elizabeth Hutton, the descendant of a family remarkable for having numbered amongst its members two archbishops of York. His immediate ancestors, in the two preceding generations, had been the incumbents of the living of Bucklebury in Berkshire—a circumstance which may possibly have had some influence in directing his thoughts to that profession, of which he afterwards became so distinguished and influential a member. The family trace their descent directly from the ancient house of the Simeons of Pyrton in Oxfordshire; in which county, and that of Stafford, they formerly held very large possessions. Their only male representatives are now to be found in Mr. Simeon's branch of the family: the other branches having terminated in females; one of whom intermarried with the celebrated JOHN HAMPDEN; and others are merged in the families of the Welds of Lulworth Castle, and the Lords Vaux of Harrowden.

The eldest son of Richard Simeon, who was named after his father, died early in life. JOHN, the second son, was bred to the bar; he became Senior Master of the Court of Chancery; and was one of the Commissioners, conjointly with Sir Herbert Taylor and Count Munster, for the management of the private property of George the Third. For many years

he represented the Borough of Reading in Parliament ; and in 1815 was created a baronet ; an honour previously held by the family from a period almost coeval with the institution of the order. The third brother, EDWARD, was an eminent merchant in London ; and for many years one of the Directors of the Bank of England. He realized a large fortune, of which, however, he had but little enjoyment, being cut off prematurely by a peculiar and distressing malady, during which he derived the most important benefit from the devoted attention and faithful instruction of his youngest brother.

CHARLES SIMEON was born at Reading, September 24, 1759, and was baptized at the parish-church October 24, following. Very little can be ascertained with accuracy respecting his early history. Whilst yet very young he was sent to the Royal College of Eton, where he was in due course admitted on the foundation ; and when nineteen years of age he succeeded to a scholarship of King's College in the University of Cambridge. The energy and vigour which so remarkably distinguished him through life, were much noticed in his youth. Horsemanship was his favourite exercise ; and few persons, it is well known, were better judges of the merits of a horse, or more dexterous and bold in the management of one. In feats of strength and activity he was surpassed by none ; of some of these he was pleasantly reminded in the decline of life by his early schoolfellow and constant friend, Dr. Goodall, the late Provost of Eton ; who in a letter, September 29, 1833, writes to him—"I much doubt if you could *now* snuff a candle with your feet, or jump over half-a-dozen chairs in succession. *Sed quid ego hæc revoco ?*—at 73, *moniti meliora sequamur.*"

With regard to his moral character and habits, there is every reason to believe, from observations that occasionally escaped from him, that he was by no means profligate or vicious in the usual sense of the terms. It would rather appear that though exposed to scenes and temptations, which he often spoke of with horror, he was on the whole in early life regular in his habits, and correct in his general conduct. His failings were principally such as arose from a constitutional vehemence and warmth of temper, the more easily provoked from certain feelings of vanity and self-importance, which during the whole of his life were a subject of conflict and trial to him. These feelings would display themselves at school in too great atten-

tion to dress, and in little peculiarities of manner, which quickly attracted the notice and provoked the ridicule of his companions.

It seemed necessary to premise thus much respecting Mr. Simeon's early habits and behaviour; as it might easily be supposed from the strong language he has used, when describing "the vanity and wickedness" of his youth, that he had been guilty of some gross violations of morality. Those however who are accustomed to searching self-examination, and habitually compare their lives and tempers with the requirements of God's holy law, will have no difficulty in understanding Mr. Simeon's unreserved expressions of sorrow and humiliation when reviewing the past. It should be remembered too, that the statements of the following autobiography are those of an advanced Christian, recording with matured views his judgment of the unprofitableness of his youth. We now enter upon Mr. Simeon's own narrative.

MEMOIR WRITTEN IN 1813.

"I begin then with my *early life*.—But what an awful scene does that present to my view! Never have I reviewed it for ~~thirty-four~~ years past, nor ever can I to my dying hour, without the deepest shame and sorrow. My vanity, my folly, my wickedness, God alone knoweth, or can bear to know. To enter into a detail of particulars would answer no good end. If I be found at last a prodigal restored to his Father's house, God will in no ordinary measure be glorified in me: the abundance of my sinfulness will display in most affecting colours the superabundance of his grace.

+ There is, however, one remarkable circumstance which I will mention. About two years before I left Eton, on one of the ~~last days~~ during the American War, I was particularly struck with the idea of the whole nation uniting in fasting and prayer on account of the sins which had brought down the Divine judgments upon us: and I thought that, if there was one who had more displeased God than others, it was I. It humbled myself therefore before God appeared to me a duty of immediate and indispensable necessity. Accordingly I spent the day in fasting and prayer. But I had not learned the ~~usual~~ art of 'washing my face and anointing my head, that I might not appear unto men to fast.' My companions therefore noticed the change in my deportment, and imme-

diately cried out *Ovav, ovav imin, v'prokpirav* (Woe, woe unto you, hypocrites,) by which means they soon dissipated my good desires, and reduced me to my former state of thoughtlessness and sin. I do not remember that these good desires ever returned during my stay at school : but I think that they were from God, and that God would at that time have communicated richer blessings to me, if I had not resisted the operations of his grace, and done despite to his blessed Spirit.\*

"On my coming to College, Jan. 29, 1779, the gracious designs of God towards me were soon manifest. It was but the third day after my arrival that I understood I should be expected in the space of about three weeks to attend the Lord's Supper. What! said I, *must* I attend? On being informed that I *must*, the thought rushed into my mind that Satan himself was as fit to attend as I; and that if I must attend, I must *prepare* for my attendance there. Without a moment's loss of time, I bought the old *Whole Duty of Man*, (the only religious book that I had ever heard of) and began to read it with great diligence; at the same time calling my ways to remembrance, and crying to God for mercy; and so earnest was I in these exercises, that within the three weeks I made myself quite ill with reading, fasting, and prayer. From that day to this, blessed, for ever blessed, be my God, I have never

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\* The late Rev. J. H. Michell, Rector of Kelshall, who was Mr. Simeon's schoolfellow at Eton, from the year 1768 to their removal together to King's College, gives the following account of this circumstance in a letter to the Editor in 1837:—

"On the fast day in 1776 we attended the chapel twice, and heard a sermon from Dr. Barnard, the Provost. Though few of us had any clear notion of a fast, except that we were to abstain from meat and amusement till the afternoon after the second service, yet we could not forbear from observing and ridiculing our schoolfellow, who shut himself within his study, and instead of joining us in the public hall, contented himself with one hard egg. His dress and manners from this time became more plain and unfashionable. This was very observable to myself who slept within a few feet of his bed. As it was the custom for the upper boys to meet, after the outward doors were closed, in their lower chamber, many a direct and indirect jest was uttered against him. . . . We learnt also that he kept a small box with several divisions, into which, on having been tempted to say or do what he afterwards considered as immoral or unlawful, it was his custom to put money for the poor.—His habits from that period became peculiarly strict."—He adds: "We used to have a song about him, ridiculing his strictness and devotion: and the chorus of that song, referring to his box, I am ashamed to say I once joined in, and it haunts me to this day."

ceased to regard the salvation of my soul as the one thing needful.

"I am far from considering it a good thing that young men in the University should be compelled to go to the table of the Lord ; for it has an evident tendency to lower in their estimation that sacred ordinance, and to harden them in their iniquities ; but God was pleased to make use of that compulsion for the good of my soul, and to bring me to repentance by means, which for the most part, I fear, drive men into a total disregard of all religion.

"I soon became a member of the Society for Promoting Christian Knowledge, because I thought that the books of that Society would be the most useful of any that I could procure, and that I might do good to others by the circulation of them. The first book which I got to instruct me in reference to the Lord's Supper, (for I knew that on Easter Sunday I must receive it again,) was Kettlewell on the Sacrament ; but I remember that it required more of me than I could bear, and therefore I procured Bishop Wilson on the Lord's Supper, which seemed to be more moderate in its requirements. I continued with unabated earnestness to search out, and mourn over the numberless iniquities of my former life ; and so greatly was my mind oppressed with the weight of them, that I frequently looked upon the dogs with envy ; wishing, if it were possible, that I could be blessed with their mortality, and they be cursed with my immortality in my stead. I set myself immediately to undo all my former sins, as far as I could ; and did it in some instances which required great self-denial, though I do not think it quite expedient to record them ; but the having done it has been a comfort to me even to this very hour, inasmuch as it gives me reason to hope that my repentance was genuine. One little instance of quite inferior consideration was this : on leaving Eton I took a receipt in full of every person with whom I had dealt ; but one man, who let out boats, had charged me, as I verily believed, at least double the amount of my just debt ; and therefore I paid him only half ; and gave him his option, to receive that or none. This, on reflection, appeared to me an act of oppression ; for though the man was certainly not in high repute for honesty, I could not *prove* that he had imposed upon me ; and it was better that I should suffer loss, than run any risk of doing an unjust thing. I therefore

determined to pay him the other half of his bill, the very first moment I should see him. This also was a relief to my mind, because it was doing as I would be done unto.\*

"My distress of mind continued for about three months, and well might it have continued for years, since my sins were more in number than the hairs of my head, or than the sands upon the sea shore; but God in infinite condescension began at last to smile upon me, and to give me a hope of acceptance with him. The circumstances attendant on this were very peculiar. My efforts to remedy my former misdeeds had been steadily pursued, and in a manner that leaves me no doubt to whose gracious assistance they were owing; and, in comparison of approving myself to God in this matter, I made no account of shame, or loss, or anything in the world; and if I could have practised it to a far greater extent, with the hope of ultimate benefit to myself and others, I think I should have done it. In proportion as I proceeded in this work, I felt somewhat of hope springing up in my mind; but it was an indistinct kind of hope, founded on God's mercy to real penitents. But in Passion week, as I was reading Bishop Wilson on the Lord's Supper, I met with an expression to this effect: 'That the Jews knew what they did when they transferred their sin to the head of their offering.' The thought rushed into my mind, What! may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on his head? then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins upon the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong; and on the Sunday morning (Easter-day, April 4) I awoke early with those words upon my heart and lips, 'Jesus Christ is risen to-day! Hallelujah! Hallelujah!' From that hour peace flowed in rich abundance into my soul; and at the Lord's

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\* It is a curious fact, however, that this very man, a year or two after I had executed my purpose, met me in Eton, and claimed from me the original bill; but as, for three or four years, I carried in my pocket the small card on which all the receipts were written, I showed him his receipt, and brought to his remembrance all the circumstances that had passed. From that day I have been very careful in keeping my receipts; and have, on one occasion in particular, saved a great deal of money by it.

table in our chapel I had the sweetest access to God through my blessed Saviour. I remember on that occasion there being more bread consecrated than was sufficient for the communicants, the clergyman gave some of us a piece more of it after the service ; and on my putting it into my mouth I covered my face with my hand and prayed. The clergyman seeing it smiled at me ; but I thought, if he had felt such a load taken off from his soul as I did, and had been as sensible of his obligations to the Lord Jesus Christ as I was, he would not deem my prayers and praises at all superfluous.

"The service in our chapel has almost at all times been very irreverently performed : \* but such was the state of my soul for many months from that time, that the prayers were as marrow and fatness to me. Of course, there was a great difference in my frames at different times ; but for the most part they were very devout, and often, throughout a great part of the service, I prayed unto the Lord 'with strong crying and tears.' This is a proof to me, that the deadness and formality experienced in the worship of the Church, arise far more from the low state of our graces, than from any defect in our Liturgy ; if only we had our hearts deeply penitent and contrite, I know from my experience at this hour, that no prayers in the world could be better suited to our wants, or more delightful to our souls.

"From the time that I found peace with God myself, I wished to impart to others the benefits I had received. I therefore adopted a measure which must have appeared most singular to others, and which perhaps a more matured judgment might have disapproved ; but I acted in the simplicity of my heart, and I am persuaded that God accepted it at my hands. I told my servant, that as she and the other servants were prevented almost entirely from going to church, I would do my best to instruct them on a Sunday evening, if they chose to come to me for that purpose. Several of them thankfully availed themselves of the offer, and came to me ; and I read some good book to them, and used some of the prayers of the Liturgy for prayer ; and though I do not know that any of them ever received substantial benefit to their souls, I think

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\* Contrasted with this painful state of things we cannot but notice here, with thankfulness, the reverence and devotion, which now prevail in this and our other College Chapels. Ed,

that the opportunities were not lost upon myself ; for I thereby cultivated a spirit of benevolence, and fulfilled in some measure that divine precept, 'Freely ye have received, freely give.'

"In the long vacation I went home ; and carried with me the same blessed desires. I had then a brother, eight years older than myself, living with my father, and managing, as it were, his house. I wished to instruct the servants, and to unite with them in family prayer ; but I had no hope that a proposal to that effect would be acceded to either by my father or my brother : I therefore proposed it to the servants, and established it myself, leaving to my brother to join with us or not, as he saw good. To my great joy, after it was established, my brother cordially united with me, and we stately worshipped God, morning and evening, in the family. I take for granted that my father knew of it ; but I do not remember that one word ever passed between him and me upon the subject.

"As yet, and indeed for three years after, I knew not any religious person, and consequently continued to have my society among the world. When the races came, I went to them, as I had been used to do, and attended at the race-balls as usual, though without the pleasure which I had formerly experienced. I felt them to be empty vanities ; but I did not see them to be sinful ; I did not then understand those words, '*be not conformed to this world.*' At the latter ball, Major B. of Windsor, asked me to go over with him the next day to Windsor, to join in a match at cricket, and to spend a few days with him : this I did ; and it led to an event which I desire ever to remember with the deepest shame, and the most lively gratitude to God. On the Sunday he proposed to go and visit a friend about fifteen miles off ; and to that proposal I acceded. Here I sinned against God and my own conscience ; for though I knew not the evil of races and balls, I knew full well that I ought to keep holy the Sabbath day. He carried me about ten miles in his phaeton ; and then we proceeded the remainder of our way on horseback. The day was hot ; it was about the 26th day of August, 1779, and when we arrived at the gentleman's house, I drank a great deal of cool tankard. After dinner, not aware of the strength of the cool tankard, I drank wine just as I should have done if I had drunk nothing else ; and when I came to return on horseback I was in a state of utter intoxication. The motion of the horse increased the



effect of the liquor, and deprived me entirely of my senses. Major B. rode before, and I followed ; but my horse, just before I came to a very large heath, turned in to an inn ; and the people seeing my state took me off my horse. Major B. not seeing me behind, rode back to inquire for me : and when he found what condition I was in, he put me into a post-chaise, and carried me to the inn whence we had taken our horses. Here we were forced to stop all night. The next morning we returned in his phaeton to Windsor. I do not recollect whether my feelings were very acute that day ; I rather think not. The next morning we went to a public breakfast and dance at Egham, which at that time was always on the Tuesday after the Reading races. There I passed an hour or two, and after returning with him to Windsor proceeded on horseback to Reading. I went through Salthill, and seeing Mrs. Marsh standing at her inn-door, I entered into a little conversation with her. She asked me whether I had heard of the accident that had happened to a *gentleman of Reading* on the Sunday evening before ; and then told me that a gentleman of Reading had fallen from his horse in a state of intoxication, and had been killed on the spot. What were my feelings now ! I had eighteen miles to ride, and all alone ; how was I filled with wonder at the mercy of God towards me ! Why was it not myself, instead of the other gentleman ? Why was he taken, and I left ? and what must have been my state to all eternity if I had then been taken away ! In violating the sabbath I had sinned deliberately ; and for so doing God had left me to all the other sins that followed ! How shall I adore his name to all eternity that He did not cut me off in these sins, and make me a monument of his heaviest displeasure !

“ There have been two seasons in my life when God might have cut me off in most righteous judgment ; namely, in August 1778, when my horse fell with me in Piccadilly, and broke my spur, but without my falling off ; (at which time I was at the very summit of all my wickedness, without one serious concern about my soul ; and when the stumbling of my horse called forth only a bitter curse at him, instead of a thanksgiving to God ;) and on this occasion, when, after having received so much mercy from God as I had since done, I sinned so grievously against him. On either of these occasions he might well have made me a monument of his heaviest indignation. Never have I since gone through Egham without the most

lively emotions of gratitude, blended with the deepest humiliation of soul before God. I always look for the Assembly Room, that I may begin there my acknowledgements to my heavenly Father ; and it is remarkable that on the very day of August in the last year (1812), I went through Egham with my dear invalid brother, in our way to the Isle of Wight. What a mercy did I feel it, that after the lapse of thirty-three years the mercy was as fresh in my remembrance as at the first, and that all my feelings, if not quite so acute as at first, were quite as sincere. Blessed, for ever blessed, be my God, who has not to this hour cast off my soul !

“ During this vacation, and all the following vacations till I entered into Orders, I used to attend the parish-church at Reading every afternoon, and frequently in a morning ; and I used to find many sweet seasons of refreshment and comfort in the use of the stated prayers.

“ After this I went on, through the goodness of God, comfortably for nearly a year ; but having read a great deal of Hervey's works, I was much perplexed in my mind respecting the nature of saving faith. I have some idea that I expressed a wish to my father to have some person who could give me information on the subject ; and that it was he who advised me to apply to Dr. Loveday of Caversham for instruction. To him I did apply, and he lent me Archbishop Sharp's third volume, containing his casuistical sermons ; these I read with great profit ; they showed me that Hervey's view of saving faith was erroneous : and from that day to this I have never had a doubt upon the subject. I think it clear, even to demonstration, that *assurance* is not necessary to saving faith ; a simple reliance on Christ for salvation is that faith which the word of God requires ; assurance is a privilege, but not a duty. The true source of all the mistakes that are made in the religious world about assurance is, that men do not distinguish as they ought, between an assurance of *faith* and an assurance of *hope*. There are three kinds of full assurance spoken of in the Scriptures (as I have shown in one of my printed Skeletons) ; a full assurance of understanding (Col. ii. 2), of faith (Heb. x. 22), and of hope (Heb. vi. 11). The first relates to a clear view of revealed truth in all its parts ; the second, to the power and willingness of Christ to save to the uttermost all that come unto God by him ; and the third, (which is generally understood by the word *assurance*,) to our

own personal interest in Christ. This last may doubtless be enjoyed ; but a person may possess saving faith without it, and even a full assurance of faith without it ; he may be fully assured of Christ's power and willingness to save him, and yet not be assured that Christ has actually imparted salvation to him. The truth is, that these two kinds of assurance, namely, of faith and of hope, have respect to very different things ; assurance of faith having respect only to the truth of God in his word, whilst assurance of hope is founded on the correspondence of our character with that word : the one believes that God will fulfil his promises to persons of a particular description ; and the other, that we ourselves are of that very character to whom they are and shall be fulfilled. This latter, therefore, I say again, is not a duty, but a privilege, (an inestimable privilege, no doubt ;) and it is certain that our Lord himself very highly commended the faith of the Canaanitish woman and others, who possessed the former assurance without one atom of the latter.

"This shows, I think, that we ought to read all human compositions with caution. The best of writers have their favourite notions, which they are apt to carry too far ; and this I consider to be the case with Hervey, both with respect to the doctrine of assurance, and that also of imputed righteousness. I do myself believe the doctrine of imputed righteousness ; but I do not approve of refining upon it, and insisting upon it, in the way that Hervey does : I love the simplicity of the Scriptures ; and I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired volume. Were this the habit of all divines, there would soon be an end of most of the controversies that have agitated and divided the Church of Christ.

"During my Scholarship at King's College, I made many attempts to benefit my friends, and sometimes thought I had succeeded in conveying to them some spiritual good : but I now see that I expected too much from my own exertions, and from their resolutions. If good be done to any, the work must be God's alone ; ' the help that is done upon earth, he doeth it himself.'

"I am not aware of anything very particular occurring previous to my becoming a Fellow of King's ; but there were certainly some great benefits which I received from my religious turn of mind.

*only two Communicants*—administered by Mr. Relhan. Dr. Halifax and Mr. Cooke went away.

8th. Wednesday.—M. C. kneeled down before service, nor do I see any impropriety in it. Why should I be afraid or ashamed of all the world seeing me do my duty? Matt. v. 16: Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

20th. Monday.—(Passion Week.) M. C. at 10 o'clock, without surplices. When I arose was very penitent and very devout. In M. C. nearly the same. I have determined that I will neither eat nor drink all this week, except at dinner, and that sparingly, till Sunday. E. C. very fervent: at night very devout and penitent."

The following entries exhibit his habits of early rising at this period, and his efforts for the spiritual welfare of his servant.

"May 28th.—Went into the water, and shall continue it at 5.

29th.—Rose before 5: read from 6. M. C. a great deal of wandering.

June 8th.—6 o'clock: after returning from the water prayed devoutly with my servant, and am to do the same every morning and evening that I am at home. Hollis will also come in the evening from this time. M. C. much earnestness and much wandering. E. C. indifferently. At night read to my servant and Hollis, and prayed with them from the Litany; and afterwards shortly by myself—very fervent."

After September the Diary is much interrupted; no entries being made for many days together. Mr. Simeon never succeeded for any length of time in his attempts to keep a Journal; and confessed he had little "taste for Diaries."

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## CHAPTER II.

MEMOIR CONTINUED. (1782.)

"I NOW come to the time of my Ordination.\* On May 26th, 1782, (Trinity Sunday,) I was ordained by the Bishop of Ely; and began my ministry in St. Edward's Church (in good old

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\* Bishop Yorke writes thus to Mr. Simeon's father on the occasion:—"I understood before I received your letter, that your son was on my list as a candidate for Orders on Sunday next; I shall be very glad to

Latimer's pulpit), serving that parish for Mr. Atkinson during the long vacation. The way in which I became acquainted with him was this. I had endeavoured to find out some minister who preached those truths which I loved and delighted in; and I attended at St. Mary's for a long time to but little purpose. At last I heard Mr. A. at St. Edward's; and he came nearer to the truth than any one else that I could hear. I therefore, from the time that I became a Fellow of King's, attended regularly at his church. Being the only gownsmen that attended there, I rather wondered that he did not take any notice of me: I thought that if I were a minister, and saw a young gownsmen attending as regularly and devoutly as I did, I should invite him to come and see me; and I determined, if he should do so, I would avail myself of the opportunity to get acquainted with him. I longed exceedingly to know some spiritual person who had the same views and feelings with myself; and I had serious thoughts of putting into the papers, as soon as I should be ordained, an advertisement to the following effect: 'That a young Clergyman who felt himself an undone sinner, and looked to the Lord Jesus Christ alone for salvation, and desired to live only to make known that Saviour unto others, was persuaded that there must be some persons in the world whose views and feelings on this subject accorded with his own, though he had now lived three years without finding so much as one; and that if there were any *minister* of that description he would gladly become his curate, and serve him gratis.' At last he did invite me to come and drink tea with him; and invited a Mr. D., an artist, to come and meet me. The conversation did not take a useful turn, for Mr. D. was not what I should call a religious man; and we parted without any profitable communication of our sentiments. In a few days I invited Mr. Atkinson to sup with me, and asked Mr. D. to meet him: it happened that Mr. D. could not come; so that Mr. A. and I were tête-à-tête. I soon dropped some expressions which conveyed the idea of my feeling myself a poor, guilty, helpless sinner; and Mr. A. was quite surprised, for he had set it down as a matter of course that I must be a staunch pharisee; he

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see him at that time . . . . . I dare say he will approve himself on the occasion a hopeful minister in the church; and as such it will give me pleasure to countenance him."

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had, even for the whole space of time that I had been at college, noticed my solemn and reverent behaviour at St. Mary's, so different from that which is generally observed in that place, and concluded, as three of his pious friends had also done, that I was actuated by a proud pharisaical spirit : when therefore he found that I was of a very different complexion, he manifested an union of heart with me, and introduced me the very next day to an excellent man, my dear friend, Mr. John Venn, who, alas ! is just now deceased.\* (July 1813.) Here I found a man after my own heart, a man for whom I have retained the most unfeigned love to his last moments, and of whom I ever shall retain the most affectionate remembrance. He, Mr. J. Venn, soon took me over to Yelling, and introduced me to a man of no ordinary character, his own dear and honoured Father. O what an acquisition was this ! In this aged minister I found a father, an instructor, and a most bright example : and I shall have reason to adore my God to all eternity for the benefit of his acquaintance. This blessed man had often heard his son speak of this singular gownsman of King's College, and had advised him to get acquainted with him : but God, no doubt for wise and gracious reasons, had kept far from me all spiritual acquaintance ; by which means he made it to appear the more clearly that the work in me was ' not of man, or by man, but of God alone.'

" Being now acquainted with Mr. Atkinson, I undertook the care of his church during the long vacation ; and I have reason to hope that some good was done there. In the space of a month or six weeks the church became quite crowded ; the Lord's table was attended by three times the usual number of communicants, and a considerable stir was made among the dry bones. I visited all the parish from house to house, without making any difference between Churchmen and Dissenters : and I remember disputing with the Dissenting Minister (in a friendly way) about the doctrine of Election. I could not receive the doctrine of Election, not being able to separate it from that of Reprobation : but I was not violent against it,

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\* Extract from the Diary of Mr. J. Venn. " 1782, June 1. Drank tea at Atkinson's with Simeon, an undergraduate Fellow of King's, a religious man, and Jowett.

June 2nd. (Sunday).—Drank tea with Jowett, Simeon, (who preached his first sermon to-day at St. Edward's,) and Atkinson."

being convinced, as much as I was of my own existence, that, whatever others might do, I myself should no more have loved God if he had not first loved me, or turned to God if he had not by his free and sovereign grace turned me, than a cannon-ball would of itself return to the orifice from whence it had been shot out. But I soon learned that I must take the Scriptures with the simplicity of a little child, and be content to receive on God's testimony what he has revealed, whether I can unravel all the difficulties that may attend it or not; and from that day to this I have never had a doubt respecting the truth of that doctrine, nor a wish (as far as I know) to be wise above what is written. I feel that I cannot even explain how it is that I move my finger, and therefore I am content to be ignorant of innumerable things which exceed, not only my wisdom, but the wisdom of the most learned men in the universe. For this disposition of mind I have unbounded reason to be thankful to God; for I have not only avoided many perplexities by means of it, but actually learned much, which I should otherwise have never learned. I was not then aware that this simple exercise of faith is the only way of attaining divine knowledge; but I now see it is so; and in fact it is the true way in which we attain human knowledge also; for the child receives every thing first upon the authority of his teacher, and thus learns the very first rudiments of language; he does not say, How do I know that *a, b* spells *ab*? or, that this is the nominative case, and that is the verb, and that is the accusative case that is governed by it? No: he calls things as he is taught to call them, and then in due time he sees that these things are not the arbitrary dictates of his master, but that they of necessity appertain to language, and exist in the very nature of things: and thus in time he comes to see a beauty and propriety in things which were at first no better to him than senseless jargon. This, I am persuaded, is the way in which we should receive instruction from God; and if we will do so, I verily believe, that we shall in due time see a beauty and harmony in many things which the pertinacious advocates of human systems can never understand.

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The Rev. M. M. Preston, in his MEMORANDA of Mr. Simeon, has recorded an incident which may be noticed here:—

“The very first day of his public ministrations was marked by an occurrence of a remarkable character. In returning from the church through the thoroughfare called St. Edward’s Passage, his attention was arrested by the loud wrangling of a man and his wife. The door being open, he entered the house, and earnestly expostulated with them on the sin of absenting themselves unnecessarily from the House of God, and disturbing, by such unseemly conduct, those who had been there. He then knelt down to pray for them; and persons passing by, attracted by the novelty of the scene, gradually collected till the room was full. It was not likely that such zeal in a young man of his station should long remain unnoticed.”

His character and conduct are described at the time by his revered friend, the Rev. H. Venn, in the following letter to the Rev. J. Stillingfleet:—

“October 9, 1782

“On Trinity Sunday was ordained Mr. Simeon, Fellow of King’s College. Before that day he never was in company with an earnest Christian. Soon after he was visited by Mr. H. Jowett, and my son, and two or three more. In less than seventeen Sundays, by preaching for Mr. Atkinson in a church at Cambridge, he filled it with hearers—a thing unknown there for near a century. He has been over to see me six times within the last three months: he is calculated for great usefulness, and is full of faith and love. My soul is always the better for his visits. Oh, to flame as he does with zeal, and yet be beautified with meekness! The day he was a substitute for Mr. Atkinson he began to visit the parishioners from house to house. Full of philanthropy was his address: ‘I am come to inquire after your welfare. Are you happy?’ His evident regard for their good disarmed them of their bitterness; and it is amazing what success he has met with.”

In a letter to another friend, the Rev. H. V. writes:—

“September 18, 1782.

“This is the young man who was bred at Eton College; so profligate a place, that he told me he should be tempted even to murder his own son (that was his word) sooner than let him see there what he had seen. This is the young man so vain of dress that he constantly allowed more than £50 a



year for his own person. Now he scruples keeping a horse, that the money may help the saints of Christ."

Mr. Simeon's feelings respecting his solemn duties as a minister, and the sense he had of his own peculiar dangers, appear from the following letter written to Mr. J. Venn, on the occasion of his ordination :—

" King's College, Sept. 23, 1782.

" My dearest Friend,

" I most sincerely congratulate you, not on a permission to receive £40 or £50 a year, nor on the title of Reverend, but on your accession to the most valuable, most honourable, most important, and most glorious office in the world—to that of an ambassador of the Lord Jesus Christ. An envoy from the king would not be ashamed or afraid to speak even in the presence of princes, if the interests of his master's kingdom were attacked, or if any insult or reflection were thrown out against him; they would be accounted no better than traitors if they held down their heads and sealed up their lips. Oh, let it not be said of us as of the prophets of old, 'they are light and treacherous persons' (Zeph. iii. 4): but your own observations on your conduct are so just, that they can derive no weight from any I can add. Your letter, though dated Friday evening, I know not by what means, was not brought to me by the postman till this hour, 11 o'clock, Monday morning. I had been thinking this morning of the degeneracy of the Clergy, and whether the Lord would put it in my power to bear testimony against it. There is a Visitation Sermon preached every month at my own parish-church at Reading, which determined me to sit down and make a plan, that if I could only at a very short notice get permission to preach it, I would get up in the pulpit, and speak a word for Him who bore so much for me. I had chosen my text (Acts xx. 28); had made my plan, and was improving it from a sermon of your father's at Wakefield. Your letter suggested a thought or two which I immediately inserted. . . .

" I used formerly to think that I had some idea of real friendship, but my acquaintance with you has convinced me that it was a very faint conception rather of what it should be, than of what it is. The Lord Jesus Christ, I trust, has given me to know something more of it now. I feel my heart glow with affection towards you and your dear father; may God

increase and cement it more and more, and enable me to prove it in the whole tenor and conduct of my life! Would that it were as strong as St. Paul's to his brethren the Jews: if it fall short of that here, it will exceed it soon, when renewed in the presence of the Lamb. My weak prayers are daily offered up for you and for your whole family, who are all very highly endeared to me, not so much for the very, very kind reception I have met with at Yelling, as for their eminent love for Him who died and rose again for us. You were particularly in my remembrance Saturday and yesterday, that the Lord might enrich you with the spirit of wisdom and revelation in the knowledge of himself, and that he would strengthen you with might by his Spirit in the outer as well as the inner man. I am so poor, so weak, so ignorant, and yet so vain, that I stand highly in need of your prayers and intercessions for me. Lukewarmness and vanity are Scylla and Charybdis. Oh, may the Lord Jesus enable us both to steer clear of them! . . . . Present my good wishes and my love to all your family, and believe me,

Your most affectionate

Friend and Brother in Christ,

C. SIMEON."

Before we return to the narrative, we must introduce a letter, written during this summer by Mr. Simeon to one of his brothers. It is the earliest composition of his which has been preserved; and strikingly exhibits his earnest and faithful efforts for the spiritual welfare of his family. We will first extract a few sentences from his brother's letter, to which it is an answer.

"Dear Charles,

"To argue with you upon the effects of over zeal in desiring to serve a good cause, I am fully sensible will but confirm you in your plan of reformation, and by that very means prevent a reform in our family, if it is so necessary amongst us as you seem to apprehend. I will therefore tell you exactly what effect your well-meant letter had upon me and Ned, (who are the two heretics in the family, you will say,) and leave you to judge, whether you would not do well to adopt a different mode of advising; and even to confine yourself to the duties of your office within the bounds which the best men have prescribed to themselves. We laughed and looked serious alternately, under the apprehension that you

should lose that valuable gift called common sense, in endeavouring to furnish your mind with ideas of one sort only. . . . I should add, that Dick, though left to his own observations on the subject, and not in the enjoyment of that pride of health which makes us all so thoughtless—(though I have the pleasure of telling you that he is much mended since his return to Reading)—only smiled. . . . It is natural for young people to be zealous in anything new ; and therefore I trust that in the common course of things your zeal will slacken a little, being well assured that you will have full enough to serve your Master with efficacy, after a considerable abatement. In hopes therefore of seeing this period, which I consider much more favourable to the cause you mean to serve, than the enthusiasm by which you at present seem to be influenced,

I remain yours very affectionately,

J. SIMMON."

To this Mr. Simeon replies :—

"I thank you most sincerely, my dear brother, for your kind admonitions, which seem to proceed from a clear conviction of the rectitude of your opinion, and an affectionate regard for my welfare. You speak so openly, and so ingenuously, that I shall ever esteem myself peculiarly happy in the advice of so sincere a friend ; and be not only ready but desirous to adopt it, whenever my own opinion shall be proved erroneous. Nor will I obstinately persevere in any prejudices that I may have acquired, but will, according to the Apostle's advice, 'prove all things, and hold fast that which is good.' I hope you will have not only the patience to read through, but the candour thoroughly to weigh and consider my arguments, taking this into consideration, that we are not only men, but have also by baptism become Christians, and professed to follow the precepts of our Lord and Master Christ. As my arguments are in support of what I imagine to be the Gospel doctrine, they will be drawn entirely from the Gospel ; and if I should be so happy as to prove to you the necessity of 'remembering our Creator in the days of our youth,' you, I hope, will reject the shallow, sophisticated excuses of worldlings, and conform yourself to the dictates of reason and religion." . . . [He then proceeds to quote at large and comment upon St. Paul's exhortation to the Eph. v. 1—7, and 11—20 ; adding, 'One would think that ninety-nine young men out of an

hundred had never heard these verses.'] "Should I quote to you St. James's words, you might perhaps, though without the least reason, think me bigoted : ' Whosoever shall keep the whole law, and yet offend (wilfully) in one point, he is guilty of all : ' and he then proceeds to give the reason of this : ' For,' says he, ' He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' By this time, without my troubling you with any more quotations, you cannot but see that the positive injunctions of the Gospel clearly prove it our duty to live continually as in the sight of God ; and so far from allowing ourselves in the fashionable vices, we are not to grieve the Holy Ghost, ' whose temple our body is,' by impure actions, words, or thoughts. Is the practice of mankind conformable to this doctrine? If not, would you wish me to involve myself in the common error ; nay, in the common ruin too, rather than walk in the strait path ? Will not you, my dear Jack, rather follow the Gospel, ' whose ways are pleasantness and peace,' than the ' world, which is at enmity with God ? ' You seem to think that we are too young as yet to dedicate ourselves to the service of God, and that it would be better if deferred to a more advanced period of life : but will any one insure us the possession of our lives and senses till that time ? Fix when that time shall be ; that being fixed, are we sure that our minds, which have not yet lost the facility of receiving new impressions, will be able to throw off the yoke of sin, after having so long submitted to its baneful influence ? Cicero, I think, tells us ' inveterascunt vitia ; ' and who is there that has not found it so ? Who, at the first commission of a criminal act, hath not trembled ?—hath not felt the poignant checks of conscience ? Yet by use he will not only commit the same crimes without fear, but even with boasting and ostentation. Hence it is evident that conversion to a religious life becomes more difficult, in proportion to the time it has been deferred ; and that a habit, settled by time and practice, can scarcely ever be eradicated. The truth of this, I think, you cannot doubt. But suppose death should lay his cold hand upon us unexpectedly, and call us to the Bridegroom ; will he let us in when the door is shut against us ? It will be in vain then to knock, for it shall not be opened unto us. Let us therefore take the advice of the prophet Isaiah, ' Seek ye the Lord

while he may be found, call ye upon him while He is near.' . . . I need not say much to prove that 'the wisdom of the world is foolishness with God.' Hume, Voltaire, and many others, were men of deep learning, and what has that profited them in their scriptural researches? They trusted to their own sagacity too much, instead of looking up to God to enlighten their minds, as every diligent enquirer after truth should do. The knowledge of the Scriptures has been 'withheld from the wise and prudent, and revealed unto babes and sucklings.' I do not mean by this to decry the study of polite literature, because I am sensible that we cannot enter into any critical investigations without having laid a good foundation; but surely we may know them sufficiently without the aid of mathematics;\* because 'the Holy Spirit will lead us into all truth;' so that I am under not the least apprehension of not understanding all the parts which are necessary, either for the guidance of myself, or the instruction of others. If we would read the Testament on that day which has been set apart from the beginning of the world for the cultivation of spiritual knowledge, with an earnest desire of finding out our duty and practising it—if also we neglect not to seek God's enlightening grace by fervent prayer—we shall not long remain ignorant of it. And for want of this the cleverest men are often filled with the most absurd ideas of religion: and indeed I think that not only on that day, but on every other, we may, amidst the multiplicity of worldly business, pay some attention to the 'one thing needful;'

"Which done, the poorest can no wants endure,  
And which not done, the richest must be poor."

"We may, and should always look forward to, and have as the scope of all our actions, that crown of glory, which Christ has purchased for us by his blood—that inheritance in heaven, which is *ἀφθαρτὸς*, not perishable, but lasting as eternity; *ἀμαντὸς*, not tarnished, but free from every circumstance of alloy; *ἀμαραντίνος*, not fading, but always in the fullest bloom of perfection, glory, and joy.

\* Mr. Simeon was by no means indifferent to the acquisition of human learning, and was always a diligent student. He has recorded the 'peculiar delight' he found in studying Pearson *On the Creed*, and Aristotle's *Ethics*, on which lectures were given in his college, 'for the clearness with which they conveyed religious and moral truth to his mind.' Mathematics were not at that time subjects of lecture or examination at King's College.

“ You seem to be apprehensive of my becoming a bigot to my religion ; and that I should not follow it too far, you quote me an heathen author, which I hope you will not put in competition with sacred writ. But I agree with you entirely in that point. If any one will point out to me a better religion than that which I now profess, even if it is Mahometanism, I will upon being convinced embrace it, and am determined always to give up my own opinions when better are suggested. We need not be afraid of pursuing virtue too far if we keep entirely to the precepts of the Gospel. I will allow you that there is such a thing as enthusiasm, but not amongst those who have a deep sense of their own unworthiness, and a clear conviction that they can never be saved by their works, even if they lived to the utmost extent of human perfection ; because we are all abominable in the sight of God, we are all dead in the law, and can only be raised to life eternal by the all-sufficient sacrifice of our Redeemer. ‘ As in Adam all die, so in Christ shall all be made alive.’ But you think that a strict and early attention to religion would be pernicious to one’s character, and that the thinking and sensible part of mankind would look upon one as a zealot or an hypocrite. Pray, brother, let this never discourage us. Our blessed Saviour foreknew that this would be the consequence of following his commandments, and hath strongly guarded us against it : ‘ Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake ; rejoice, and be exceeding glad, for great is your reward in heaven.’ So far from being diverted from what is right by the censures or even the persecutions of mankind, they become stimulatives and encouragements to our perseverance ; they are, you see, to excite joy, exceeding great joy, not grief, disappointment, and melancholy. But will the world judge us at the last day ? No : the same Saviour who took upon himself our infirmities. He who suffered for us, shall also judge us, and we know that his judgment is true. Let us therefore so purify our hearts that we may become acceptable in his sight, and then we shall have little reason to regard the praise or censure of the world. I am very sensible that we must strike first at the great vices, and proceed ‘ gradatim et pedetentim,’ if we are really desirous to take the best method of bringing people to a sense of their duty ; but surely you will not call that advice, which

recommends even to the most obdurate sinner abstinence from fleshly lusts and constancy in prayer; you will not call this, I say, a caustick. Here are none of the refined duties of Christianity; none which the most ignorant and unenlightened may not easily practise. But you will not think any one a Christian for advancing thus far, unless he endeavours to proceed to those sublimer duties of loving God with all his soul, and his neighbour as himself. Will you not allow that a clergyman is to be an example to the best as well as the worst in his parish? How then is this to be, if he does not endeavour to live 'perfect even as the Father is perfect?' Would not a compliance with the vices and follies of the world be an absurd way of drawing others from them? would not the example rather induce others to persist in them? To 'do as they do at Rome,' is a very pretty saying in the mouth of a debauchee, but can never be the real opinion of a sensible man, who has an eye to the next world as well as this. That I may persuade you to consider the importance of living like a true disciple of Christ, and of 'making your calling and election sure,' I shall not point out the judgments threatened, and anathemas denounced against impenitent sinners, for this is more calculated to frighten than reform. But contemplate the goodness, mercy, and love of God! Picture to yourself the Son of God himself mocked, set at nought, scourged! Behold his temples streaming with the purple tide, his hands and feet and sides transfixed with iron, his soul oppressed with bitterest agony! that innocent head bearing the whole weight of Divine vengeance, and suffering that punishment which was due to you, to me, and to the whole world;—think of this, dear brother, and obey him through gratitude; calmly meditate on this, and I am convinced, that so far from condemning, you will acquiesce in and adopt the sentiments of . . . C. S."

These earnest and affectionate efforts, though for a season ineffectual, were eventually crowned with success. Mr. Simeon has made the following memorandum on the subject :—

"My eldest brother was taken ill, and I was going to him; but my two other brothers strove to keep me away, lest I should disturb his mind. Blessed be God, both these brothers lived to embrace and honour that Saviour whom I had commended to them."

In October his brother Richard died : upon which he addressed the following letter to the Rev. J. Venn :—

“ Reading, Oct. 13, 1782.

“ My dear Friend,

“ The sad catastrophe, which I have for some time expected, has at last taken place—about five o'clock on Friday morning. The best of sons, the most affectionate of brothers, is irrevocably gone—gone, I trust, to the incorruptible inheritance reserved for all who truly love the Lord Jesus Christ. It is painful to separate from our friends, however we may be persuaded that it was rather a desirable event ; but the affliction of the whole family is greatly mitigated by the resignation and composure of my father. Though his sensibility was unfortunately excessive, and rendered him almost inconsolable during my brother's illness, he is now quite reconciled to the will of God. . . .

“ I have some incidents to communicate to you relative to the reception I have met with at home, and my acquaintance with Mrs. Talbot and Mr. Cadogan ; but these I shall defer till I have the pleasure of seeing you in town. My stay at Cambridge will not be above a month ; let us therefore hold a little communion there with our friends, and with the Lord Jesus Christ. Do not let any one detain you too long in town ; for it may very probably be the last time of my coming to Cambridge. I have offered to live with my dear and aged father, who has hitherto declined it : whether he may alter his wishes I cannot tell ; most certainly if he does, I shall think it both my duty and my happiness to render his few remaining years as comfortable as I can. I hope, my dear friend, that the Lord continues to strengthen you by his spirit with might, both in the inner and outer man, and that He will set you up for a burning and a shining light ; the former, I trust, you are, the other is to come. Oh, that we may be faithful unto the end, and then—I am at present rather busy, and must therefore conclude with an assurance of my hearty prayers being offered up for the welfare of you and yours, and a request that you will bear in remembrance at the Throne of Grace

Your most affectionate Friend,

C. SIMEON.”



## CHAPTER III.

MEMOIR CONTINUED. (1782—1783.)

"IN October my poor brother Richard died : and as there was then no one living with my aged father, it was thought desirable that I should leave College, and go to live with him. To this I acceded ; but feeling the indispensable necessity of serving God according to my conscience, and of seeing my own acquaintance without restraint, I secured a promise that I should have a part of the house to myself, where I might see my friends without interfering with my father. Everything was settled : my books, &c. were just going to be packed up ; and in a fortnight I was to leave College for good. But behold ! in that juncture an event took place that decided the plans of my whole life. I had often, when passing Trinity Church, which stands in the heart of Cambridge, and is one of the largest churches in the town, said within myself, ' How should I rejoice if God were to give me that church, that I might preach his Gospel there, and be a herald for him in the midst of the University ! ' But as to the actual possession of it, I had no more prospect of attaining it, than of being exalted to the See of Canterbury. It so happened, however, that the incumbent of it (Mr. Therond) died just at this time, and that the only bishop, with whom my father had the smallest acquaintance, had recently been translated to the see of Ely. I therefore sent off instantly to my father, to desire him to make application to the bishop for the living on my behalf. This my father immediately did ; and I waited in College to see the event of his application. The parishioners of Trinity were earnest to procure the living for Mr. Hammond, who had served the parish as curate for some time ; and they immediately chose him lecturer, concluding that the living without the lectureship would not be worth any one's acceptance ; it being, even with the surplice-fees, not worth more than forty guineas per annum. They all signed a petition to the bishop in behalf of Mr. H., informing him at the same time, that they had appointed him to the lectureship. The parish being so extremely violent for Mr. H., I went to the vestry, where they were assembled, and told them that I was a minister of peace ; that I had no wish for

the living, but for the sake of doing them good ; and that I would, *if upon further reflection it did not appear improper*, write to the bishop to say that I declined any further competition. Accordingly I went home, and wrote to the bishop precisely to the effect that I had stated in the vestry ; but it so happened that my letter was too late for the post. This being the case, I had the whole night for reflection ; and upon reconsidering the matter, I found I had acted very foolishly : for whether the bishop designed to give it me or not, it was unwise : if he did not intend to give it me, my declining it was superfluous ; and if he did, it was throwing away an opportunity that might never occur again. I therefore determined to keep back the letter, which indeed my own declaration at the vestry had authorised me to do. But still, having in appearance pledged my word, what was to be done ? This I determined with myself : I will wait the event ; if the bishop gives Mr. H. the living, it is well ; and if he give it me, I will appoint Mr. H. my substitute, with the whole profits of the living, and continue him in the situation as long as he chooses to hold it ; and then, if I am alive when he wishes to leave it, I can go and take possession of it as my own, without any risk of having another bishop in that see, or of meeting with a repulse on renewing my application for it. Thus I shall keep my word most fully with the parish, and yet avoid all the evils which a hasty declining of the living might have occasioned.

“ Here then behold to what a situation I was reduced ! the living now could not possibly be mine, at least for years to come. Whether the bishop should give it him or me, I was equally precluded from possessing it. But God, in submission to whose will I had made the sacrifice, most marvellously interposed to deliver me from this difficulty. No sooner had I made the declaration in the vestry, than the parishioners, without any authority from me, wrote to the bishop that I had declined : and this brought me a letter from the bishop saying, that if I chose to have the living it was at my service ; but that if I declined it, Mr. H. should not have it on any account.\*

“ Here the knot was untied : my word was kept to all

\* The bishop's words were :—“ The parishioners have petitioned for Mr. Hammond, and unless gratified, insinuate their intentions of bestowing their lectureship on a different person than my curate. I do not like that mode of application, and if you do not accept it, shall cer-

intents and purposes ; everything was done by me that truth and honour could dictate : to decline the living now would in no respect answer the wishes of the parish, and to execute my intentions in reference to Mr. H. was impossible. Thus did God interpose to deliver me from a difficulty which seemed absolutely insurmountable ; and the parish themselves, through their indiscreet and indecent earnestness to accomplish their own wishes, were the very instruments whom God made use of to fix me among them as their stated pastor. How little did they think what that letter of theirs would effect ! It was that which irritated the bishop, and caused him to send me such a letter as relieved me at once from all embarrassment, and fixed me in a church which I have now held for above thirty years, and which I hope to retain to my dying hour. Truly ' the judgments of God are unsearchable, and his ways past finding out.'

" The disappointment which the parish felt proved very unfavourable to my ministry. The people almost universally put locks on their pews, and would neither come to church themselves, nor suffer others to do so : and multitudes from time to time were forced to go out of the church, for want of the necessary accommodation. I put in there a number of forms, and erected in vacant places, at my own expense, some open seats ; but the churchwardens pulled them down, and cast them out of the church. To visit the parishioners in their own houses was impracticable ; for they were so imbittered against me, that there was scarcely one that would admit me into his house. In this state of things I saw no remedy but faith and patience. The passage of Scripture which subdued and controlled my mind was, ' The servant of the Lord must not strive.' It was painful indeed to see the church, with the exception of the aisles, almost forsaken ; but I thought that if God would only give a double blessing to the congregation that did attend, there would on the whole be as much good done, as if the congregation were doubled, and the blessing limited to half the amount. This has comforted me many, many times, when, without such a reflection, I should have sunk under my burthens.

" The opposition thus formed continued for many years.

tainly not license Mr. H. to it. I shall await your answer." Nov. 9, 1782.

The next day Mr. Simeon preached for the first time in Trinity Church.

The lectureship being filled by Mr. Hammond, I had only one opportunity of preaching in the whole week. I therefore determined to establish an evening lecture;\* but scarcely had I established it, before the churchwardens shut the church doors against me. On one occasion the congregation was assembled, and it was found that the churchwarden had gone away with the key in his pocket. I therefore got a smith to open the doors for that time, but did not think it expedient to persist under such circumstances.

"Yet what was to be done? If those whose minds were impressed by my preaching had not some opportunity of further instruction, they would infallibly go to the dissenting meetings, and thus be gradually drawn away from the church. The only alternative I had was, to make them meet in a private room; I therefore hired a small room in my parish, and met them there, and expounded to them the Scripture, and prayed with them. In time the room was too small to hold us all, and I could not get one larger in my parish; I therefore got one in an adjoining parish, which had the advantage of being very spacious and very retired. Here I met my people for a considerable time. I was sensible that it would be regarded by many as irregular; but what was to be done? I could not instruct them in my church; and I must of necessity have them all drawn away by the dissenters, if I did not meet them myself; I therefore committed the matter to God in earnest prayer, and entreated of Him, that if it were His will that I should continue the room, He would graciously screen me from persecution on account of it; or that if persecution should arise on account of it, He would not impute it to me as sin, if I gave up the room. He knew the real desire of my heart; He knew that I only wished to fulfil his will: I told Him a thousand times over that I did not deprecate persecution; for I considered *that* as the necessary lot of all who would 'live godly in Christ Jesus;' and more especially, of all who would preach Christ with fidelity; but I deprecated it as arising from that room.

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\* July 16, 1783. Mr. Simeon writes to Rev. J. Venn:—"Coulthurst established an extempore lecture at six in the evening, for the first time, on the last Sabbath; and I intend, with God's grace, now he has led the way, to begin the same at the same hour in Trinity Church next Sunday. I much need your prayers, my dear friend, being very insufficient for so arduous a task."

"My friends, as I expected, were all alarmed; and at last they prevailed on my dear and honoured friend, Mr. Henry Venn, to speak to me on the subject. His word would operate more forcibly with me than the words of a thousand others, because I knew him to be governed by no carnal policy, but to be given up wholly unto God. On his dissuading me from it, I told him all my transactions with God respecting it; I told him that none of my friends were more fearful of injuring the cause of God than I was; that the motion of a finger was sufficient to turn me in this matter, if only I could ascertain the mind of God; and that, in order to learn the will of God respecting it, I had with many prayers committed it to him in that way; entreating Him to prevent its being an occasion of offence, if He willed that I should continue it; and that He would pardon me for giving it up, in case it should excite a clamour and persecution against me. Mr. V. then said, 'Go on, and God be with you:' and verily God was with me there on many occasions, to the abundant edification of my people in faith and love. The persecutions in my parish continued and increased; but during the space of many years no persecution whatever arose from that room, though confessedly it was the side on which my enemies might have attacked me with most effect."

The trials of Mr. Simeon at this period are thus alluded to by the Rev. H. Venn, in a letter to Mr. Ryland.

"Jan. 23, 1783.

"Cambridge is going to be in a ferment—Mr. Simeon's ministry is likely to be blessed. We may indeed say, 'a great door is opened!' for several gownsmen hear him. What follows is as true, 'and there are many adversaries.' He comes over to advise with me upon every occasion. But 'the Wonderful Counsellor' is with him. I advised him to visit a poor felon in the gaol, whose case was put into the papers as accessory in a murder. He answered, 'Oh, I have been with him several times, and have good hopes he will go from the gallows to glory.' Mr. Simeon's father, who used to delight in him, is all gall and bitterness. I should not wonder if he were to disinherit him. The Lord will be his portion if it be so; and he would be rich nevertheless. Such storms we have weathered—for what remains may we be ready, and at last be guided into the haven where we would be."

This trial, however, at home was not of long continuance ; for Mr. Simeon writes to the Rev. J. Venn :

“ May 19, 1783.

“ You will no doubt join with me in giving thanks to God, who, when we acknowledge him in all our ways, has promised to direct our paths, and to make all things work together for our good. He has been pleased to reconcile my dear father to me entirely, and we are now on the same friendly terms as ever. Did ever any trust in Him and was confounded? But I cannot stop to make observations, having a great deal of news to communicate, and not a minute to spare. My eldest brother is going to be married to Miss Cornwall (Mr. Thornton's partner's daughter), and I shall go up to town for the purpose of tying the indissoluble knot. My father is now in London, looking out for a house for them. Oh that Jesus were at the wedding! with what joy should I go then!”

Before Mr. Simeon accepted the invitation to be present at the marriage, as usual he consulted Mr. Venn on the subject. Mr. V. was aware of the breach occasioned by his religion with his relatives, and he thought that this might be a favourable opportunity for bringing them together again ; for Mr Simeon had been much beloved by his family. Yet he feared, on the other hand, that it might induce something like a compromise from Mr. S., or be otherwise injurious to those sacred principles which he had imbibed. Very fervent, therefore, were the prayers of this aged servant of God on behalf of his young friend just entering on the ministry. His cautions to him were most earnest and faithful that he might not be drawn aside by any worldly attractions, or by the yearnings of family affection. How were these prayers more than answered by the Chief Shepherd of the flock, who was watching over the young minister! The day after his arrival in town, he met the Rev. Mr. Abdy, who requested him to take his occasional duty at Horselydown, to enable him to stay another week with his friends in the country. Mr. Simeon gladly consented ; and on the very day of the marriage, when a large and splendid party had assembled to celebrate the event, notice was sent him that there would be a funeral at Mr. Abdy's church. Mr. S. was in the churchyard punctually at the hour fixed ; but was kept some time waiting for the funeral, “when God was pleased in a very

signal manner to make use of him for the preservation of a poor woman from suicide ;” and he had reason also to “ trust for the salvation of her soul.” The narrative which follows was written by Mr. Simeon soon after the occurrence.

“It was in July 1783, I was waiting in Horsleydown church-yard for a corpse, which I was engaged to bury, and for my amusement was reading the epitaphs upon the tomb-stones. Having read very many which would have been as suitable for Jews or heathens, as for the persons concerning whom they were written, I at last came to one that characterized a Christian :

When from the dust of death I rise,  
To claim my mansion in the skies,  
Ev’n then shall this be all my plea—  
‘Jesus hath liv’d and died for me.’

Struck with the sentiment conveyed in the two last lines, I looked around to see if there were any one to whom God might render it the means of spiritual instruction : at a little distance I saw a young woman reading an epitaph, and called her to me, and addressed her nearly in these words—‘ You are reading epitaphs, mistress ; read that ; when you can say the same from your heart, you will be happy indeed ; but till then, you will enjoy no real happiness in this world or the next.’ She read them without any apparent emotion ; and then told me that a church-yard was a very proper place for her, for that she was much distressed. On my enquiring into the causes of her distress, she told me that she had an aged mother and two children, that she had ruined her health in labouring for them, and was now unable to support them : I immediately turned to some passages in my Bible, such as ‘ Seek ye first the kingdom of God and his righteousness, and all (needful) things shall be added unto you ;’ and endeavoured to turn her eyes to Him who gives rest to heavy laden souls. After having conversed with her about a quarter of an hour, the corpse arrived, and at my request she gave me her address. The next evening, about seven o’clock, I went to see her, and found the aged mother very ill of an asthma, the two little babes lying in bed, and the young woman sitting very disconsolate. Though I was no stranger to scenes of distress, at this sight I was overcome in a very unusual manner : I told them that I was unable to say anything which might administer comfort, and desired that they would join me in applying to

the Father of mercies and God of all consolation. We fell upon our knees, and in a moment were bathed in tears ; I could scarce utter my words through heaviness of heart, and the abundance of tears which flowed down my cheeks ; and to almost every petition that I offered, ‘ Amen, Amen, Amen,— God grant it may, Amen, Amen,’ was the language both of their hearts and lips. I was too much affected to be able to converse with them ; I therefore referred them to two or three passages of Scripture, and left them. The next evening, about the same time, I visited them again, and, as before, we wrestled in prayer with strong cries and floods of tears ; nor was I any better able to converse with them than before, so deplorable did their situation appear, and to such a degree were all our hearts overwhelmed with sorrow. As before, I left a few Scriptures for their consideration, that they might plead them in prayer with our promise-keeping God ; and returned the third evening about the same hour : then I began with some conversation, and afterwards went to prayer, but though we were earnest, our whole souls were not drawn out as on the two preceding evenings. When we had risen from prayer, I sat down to talk with them, and after I had spoken a little time, the young woman addressed me to this effect, and as nearly as I can recollect, in these words : ‘ Now, Sir, I will tell you what the Lord has done for me : when you called me in the church-yard, (which was nearly two miles off her house) I had been there five hours ; I went to my sister, who lives close by, to tell her my distress, but she, instead of assisting me at all, or even pitying my situation, sent me away with reproaches ; I thought God had utterly forsaken me, and left me and my children to starve, and that it did not signify what became of me ; I found my misery insupportable, and therefore was determined to put an end to it ; and at the instant you spoke to me, I was going to drown myself : thus I should in one moment have left my aged mother and my little helpless children without a friend in the world, and have plunged my own soul into irretrievable ruin. And now, Sir, instead of despairing of bread to eat, I am enabled to see that God, who is the Father of the fatherless, and the Husband of the widow, is my friend, that Christ Jesus has washed me from all my sins in the fountain of his own blood, and that it is my privilege to be careful for nothing ; and, blessed be God, I am enabled to cast all my care on Him who careth for me. I



have hitherto laboured on the Lord's day to support my family ; and I now see how little I can do without the blessing of God : henceforward, by grace, I will never work again on the Sabbath, but devote it entirely to the service of God, the concerns of my soul, and the instruction of my children. This was the last time of my seeing her during my stay in town ; but on my return to town, about a year afterwards\*, I made enquiries of a gentleman who lived very near her, and whom I desired to watch over her conduct, and found that it had been perfectly consistent with the professions she had made to me of faith in the Lord Jesus Christ ; that she was in every respect sober and discreet, and at all times regular in her attendance on the means of grace. Having heard this character of her as to the external conduct, I was very desirous of seeing whether the life of godliness also were in her soul, and went to visit her. At my entering into the house, she caught hold of my hand, utterly unable to speak, and I was apprehensive she would have gone off into a fit, through surprise and excess of joy. When she was composed, I asked her where her mother was ; she told me that she had died about three months before ; and that her departing words were, 'Come, Lord Jesus, I am ready if thou art willing ; come, Lord Jesus : ' and then, addressing the young woman, 'May God bless you, my dear daughter,' she expired without a groan. Such was the end of her who had been for years, I believe, a close walker with God.

"In the course of conversation, the young woman told me that she herself had, in the winter, been at the point of death, and that she was enabled to commit her children into the hands of her Heavenly Father, without a doubt of his taking good care of them, and that she desired to depart and to be with Christ : in short, her whole conversation then, and at several times since when I have seen her, as well as her general character from those who live near her, have fully convinced me that her soul is quite alive to God, and I pray God it may continue so to the end.

"We may observe from hence, how mistaken those physicians and apothecaries are, who imagine that religious con-

\* Before he left, however, he comforted them with the assurance of his own effectual assistance. And it is stated by the late Mrs. Elliott, daughter of Rev. H. Venn, that, "a weekly allowance was regularly paid them by almoners known to her ; and as the children grew up they were respectably provided for."

versation with patients has a tendency to impede their cure. Here is a case where the woman was very ill in body, as well as distressed in mind, whom all the drugs in their dispensary could not have cured. When she had found Christ Jesus, that great Physician, healing her soul with the Balm of Gilead, her troubles immediately subsided, and her health was quickly re-established; for her subsequent illness, in the winter, was of a very different nature."

So strong an impression did this event make on Mr. Simeon, that when alluding to it, just thirty years after, he says, "If my whole life had been spent without any other compensation than this, my labours had been richly recompensed."

"On one of the occasions of visiting this poor family," observes Mr. Preston, "Mr. S. having been detained longer than usual by the deep interest which he felt in their state, joined the party assembled at his relative's house so late, that his friends began to be jocular with him, as to the cause of his absence. "Ah," said he, in narrating this, and with the usual fervid moulding of his face, *"I had meat to eat which they knew not of."* He used to speak of the invitation, which he had received at this period to join in the festivities of his friends, as a plot kindly but ignorantly laid, for diverting him from the over intense pursuit of the objects which then lay nearest his heart. The deep interest, which he felt in ministering to the spiritual necessities of this poor widow, was regarded by him as graciously appointed to counteract—as it did more than counteract—the deadening influence of scenes and associations which he felt constrained to attend, but in which he had ceased to feel pleasure."

In a note upon this subject in 1829, Mr. Simeon writes: "I went to town to marry my brother and Mr. Thelluson to two sisters. There were three grand feasts; and my relations secretly hoped that I might be drawn from God. But how did God interpose for me, and work by me!"

After the marriage, Mr. S. made a tour for a few weeks to visit some of his clerical friends. The profit he derived from their conversation and example is acknowledged in the following letters:—

To the Rev. H. VENN.

"Birmingham, Aug. 21, 1783.

"If Mr. Farish has not been with you, you will be astonished at hearing from me from this place. My

sudden departure from Cambridge was occasioned either by a letter received from Mr. Riland on Sunday last, or by my misinterpretation of his letter—I should rather think the latter. . . .

“Mr. Riland would make me preach for him on Wednesday last: the Lord gave me much of his presence; but towards the end I found Satan working powerfully on my corrupt, vain heart, which made me pray most fervently against his power: how does God answer prayer! When we were got home, Mr. Riland did not say one word in commendation of the sermon, but found fault with it on account of tautology, and want of richness in the application. What a blessing—an inestimable blessing is it to have a faithful friend! Satan is ready enough to point out whatever good we have; but it is only a faithful friend that will screen that from your sight, and show you your deficiencies. Our great apostacy seems to consist primarily in making a God of self; and he is the most valuable friend who will draw us most from self-seeking—self-pleasing—and self-dependence, and help us to restore to God the authority we have robbed him of. Having come so far as Birmingham, I shall not return without my errand; but shall go on Monday next to Reading, and return hither that day fortnight. If you know of any godly people between Reading—Birmingham—Leicester—Cambridge, I shall take great pleasure in calling upon them on my return.”

To the Rev. JOHN VENN.

“King’s College, Sept. 22, 1783.

“My very dear Friend,

“Is it possible that I could write sarcastically to my friend Venn? That I did not intend it I am sure; and if I was so incautious as to pen anything which would bear such an interpretation, I will most willingly acknowledge myself (unwittingly indeed, but) very highly deserving of censure. I shall however assign two reasons why it is possible that you may have been a letter in my debt, and not I in yours. . . . But not to talk of whose turn it is, I tell you that I will pester you whenever I think fit—gainsay it who will. The difference of the numbers of your auditors, which you mention, reminds me of my feelings the first time I preached at Trinity. When I came in scarcely a person was

in church, whereas at St. Edward's it used to be full before I came. I concluded I was to preach to bare walls, and beheld through the grace of God, as I thought, a wonderful display of Divine goodness towards me in mortifying my vanity which had been too much fed and indulged in the preceding summer; and was enabled to return God my most hearty thanks for it: but there came a tolerable congregation as the service was begun. Doubtless your faith will clearly see the glory of God, and your own good in some manner connected with your present situation. Do you ask me why I do not come to Dunham? I first answer, that I was absent from my parish five weeks when my brother was married; secondly, I went five weeks ago to Birmingham, with an intent of being absent only one Sunday, and on my arrival, found that I made a mistake, having come three weeks too soon for meeting: I therefore went into Berkshire to visit my father and the new-married couple—dined at Reading with Cadogan—then on my return stayed a day with Pentecost Wallingford, and preached for him;—two days at Oxford preached there morning and afternoon in Carfax Church where the mayor, &c. always go. Mr. Fletcher the minister obtained the church for me. Before permission was granted it was asked 'Is he a methodist?' Mr. F. truly said, 'knew neither me nor my sentiments.' In the morning there was a good, in the evening a very crowded congregation; the church all full out to the very door. I hope the Lord did not disappoint them there without some good resulting from it; it is His work, His cause, and He will plead it: and if we are not by Him as instruments of converting sinners, you rightly serve, that 'we shall be a sweet savour of Christ even in that perish;' and 'though Israel be not gathered,' yet shall He be glorified, and God too will be glorified by us. . . . Birmingham I preached twice—stayed about a week in a highly pleased and edified with the conversation and example of Mr. R.: how worthy is he of imitation in his custom of spending time! he scarcely ever loses a minute. Oh, I could say the same of myself! We dined together with Mr. and Mrs. Elton. Your sister was very well, as were the rest of the family. Thence I went to Leicester, spoke twice in Robinson's pulpit. He is an excellent man. From there I went to Northampton, where I stayed at Mr. Ryland's. Oh, what a man! He stuns me, yet he makes me ashamed.

blood is frozen in his veins with age, yet what life!—what fire when he speaks of our adorable Redeemer! He received me so coldly at first that I began to make apologies for my intrusion; but when he knew me and my connexions, he gave me the right hand of fellowship. Christ is indeed his all: if he would but speak more softly, he would make a stone in love with Christ. He gave me some of his small tracts, and I gave him some which I have printed. If you can put me in the way to send them to you at very little expense, I shall beg your acceptance of an hundred. Each tract is not so large as half this sheet of paper: they are to be given to those with whom you have no opportunity of conversing. From thence to Mr. Barham's of Bedford, but he was in Yorkshire:—thence to Potton (poor desolate place)—Mr. Berridge's—Mr. Venn's—and home, where I arrived safely, Friday, Sept. 19. Your family are all very well. And now I think you need not ask, why I do not come, for I have spent twelve guineas more than I intended—have got no horse—and have already been absent so long from my parish that I am quite ashamed of myself. In addition to this, many whom I left in my parish well are dead, and many dying; this fever rages wherever I have been. Moreover, on Sunday next, I am to be ordained priest by the Bishop of Peterborough.\* My dear friend, pray that He who has called me to the work, may qualify me for it, and bless me in it. Had the ordination been held on Sunday last, I could not have offered myself a candidate, not being twenty-four till Wednesday the 24th. Mr. Bacchus has behaved towards me with all imaginable politeness—made a thousand apologies for examining *me*—hoped I would excuse his doing it for truth's sake, that he might be able to answer the Bishop's question—'Have you examined these?' He asked me the advantages of revealed above natural religion—what was necessary to establish the credibility of a revelation—and whether there were any standing miracle now. I answered him these to his full satisfaction; and there ended the whole of my examination. But shall we not meet with a different examination soon? It will soon be asked, Were you moved to it by my Spirit? Did you undertake your office, not for filthy lucre's sake, but from a love to souls, and a desire of pro-

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\* This Ordination was held by Bishop Hinchliffe, Master of Trinity, in the College Chapel, September 28, 1783.

moting my glory? Did you give yourself wholly to these things? &c. It will be an awful account to give. God grant that you and I, my dear friend, may be found good stewards, and give up our accounts with joy. May God bless you, and give us a happy meeting above.

Yours most affectionately,

C. SIMEON.

"P.S. I forgot to tell you that my churchwardens have shut my church-doors against me, and prevented me continuing an evening lecture, which I had established, and which was well attended. Their behaviour has been highly displeasing to the whole parish, except two or three enemies to the Gospel. Nor has it been less illegal than uncivil. They gave me no notice; so that a numerous congregation came and were disappointed. May God bless them with enlightening, sanctifying, and saving grace: I shall renew the lecture next summer."

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## CHAPTER IV.

MEMOIR CONTINUED. (1783—1790.)

"HAVING but one sermon in the week at my own church, I used on the week-days to go round to the churches of pious ministers, very frequently, to preach to their people; taking one church on Mondays, another on Tuesdays, another on Wednesdays. Amongst the places where I preached, were Potton, Wrestlingworth, Everton, Yelling, Haddenham, Wilburton, &c.; and these seasons I found very refreshing to my own soul, and they were peculiarly helpful to me in my composition of sermons; for as I preached extempore, as it is called, I had opportunities of reconsidering the subjects I had preached upon at Cambridge, and of rendering them more clear in the statement, and more rich in the illustration. I trust too that many of my fellow-creatures were benefited by them: indeed I have no doubt but that God made use of them for the conversion and salvation of many. It was very much by these means that I attained that measure of clearness in my arrangements, and perspicuity in my statements, which, perhaps I may say, rather than otherwise distinguish my sermons. It was not till ten or twelve years after I had entered into the

ministry, that I ever saw Claude's *Essay on the Composition of a Sermon*, and I was perfectly surprised to find that all the chief rules, which he prescribes for the composition of a sermon, had not only been laid down by myself, but practised for some years. This shews that his rules are founded in nature; for it was from nature only (so to speak) that I learned them; I laboured only to conceive clearly, and to state perspicuously the subjects that I handled: and in so doing, I formed the habit which he recommends. From seeing my own views thus reduced to system, I was led to adopt the resolution of endeavouring to impart to others the little knowledge I possessed in that species of composition; and to adopt Claude as the ground-work of my private lectures; correcting what I thought wrong in him, and supplying what I thought deficient; though in truth in his *rules* there is little either wrong or deficient; but in his *illustration* of them there is much, which I have endeavoured to amend, and which I think is amended in my *Skeletons*. For the space of about twenty years I have persevered in having a few young men to assist in thus preparing for that which is generally esteemed so difficult—the writing of their sermons; and from the many acknowledgements which have been made by ministers from time to time, I have reason to hope that my labours have not been in vain in the Lord."

[This was one of the most important services which Mr. Simeon rendered to the younger members of the University; and it was a labour of love peculiarly his own. He had himself felt keenly at the outset of his ministry the want of some direction in the composition of his sermons; and he was therefore the more anxious to remedy this want, as far as he could, by imparting to others the results of his own experience and care. He used frequently to allude in his playful manner to the awkwardness of his first efforts, both in the composing and delivering of his discourses: and he would kindly encourage the least hopeful of his sermon-class by telling them, that with *his* example before them none need despair. "When I began to write at first, I knew no more than a brute how to make a sermon—and after a year or so, I gave up writing, and began to preach from notes. But I so stammered and stumbled, that I felt this was worse than before—and so I was obliged to take to a written sermon again. At last, however, the *reading* a sermon appeared to be so heavy and dull, that I once more made an

attempt with notes; and determined, if I did not now succeed, to give up preaching altogether." This method of preaching from notes, carefully arranged and prepared, he pursued till within a few years of his death; when no longer feeling equal to the mental effort, and having on one occasion broken down, he thought it his duty to make use of the sermons which he had composed in the full vigour of his mind. These sermons however he took the greatest pains in preparing anew for delivery; for, as he would frequently observe, he could expect no blessing on his work, if he presumed to 'offer to the Lord that which cost him nothing.' Every sermon, therefore, as it was required, was copied out by him with the greatest care, in a large and legible hand, and read over deliberately "half a dozen times at the least;" and thus, having made himself entirely master of it, he was enabled to deliver it with perfect ease and his usual animation. It had been his practice previously, and from an early period, to write out on his return from church the principal remarks he had made whilst preaching from his notes; and in this manner he composed (with the exception of his complete discourses) almost the whole of the sermons which now occupy the twenty-one volumes of his entire works.\* His style of delivery, which to the last was remarkably lively and impressive, in his earlier days was earnest and impassioned in no ordinary degree. The intense fervour of his feelings he cared not to conceal or restrain: his whole soul was in his subject, and he spoke and acted exactly as he felt. Occasionally indeed his gestures and looks were almost grotesque from the earnestness and fearlessness of his attempts to illustrate or enforce his thoughts in detail; but his action was altogether unstudied—sometimes remarkably striking and commanding—and always sincere and serious. At that period such manifestations of feeling were very unusual in the pulpit; and it is therefore highly probable, that the opposition and ridicule he encountered, in the earlier part of his ministry, may be attributed very much to the manner, and not merely to the matter of his preaching. We now return to the Memoirs.]

\* His parish, after two or three years, made a formal com-

\* Dr. Johnson has made the following note upon his Sermons:—  
"The sermons are preached by this were gained—accuracy—conciseness—no word superfluous."



plaint against me to the bishop; they complained that I preached so as to alarm and terrify them, and that the people came and crowded the church, and stole their books. The bishop wrote to me, and I answered him at great length, vindicating my preaching, and denying the charges which were brought against me. I still possess a copy of my answer; but it was certainly not drawn up in a judicious way. I remember it contained my answers in distinct heads, 1, 2, 3, somewhat like a syllabus, and not in a continued strain of argument; and the bishop was rather displeased with it; but I was not then skilled in writing to bishops: were I to answer the same accusations now (1813), I should frame my reply in a different way; as indeed my late answer to similar accusations, no longer than the year before last, sufficiently shews.

"In my preaching I endeavoured to approve myself to God with fidelity and zeal; but I do not now think that I did it in a judicious way. I thought that to declare the truth with boldness was the one object which I ought to keep in view; and this is a very general mistake among young ministers. I did not sufficiently attend to the example of our Lord and his apostles, in speaking as men were able to hear it, and in administering milk to babes, and meat to strong men. My mind being but ill-informed, my topics were necessarily few; and the great subjects of death, judgment, heaven, and hell, were prominent in every discourse, particularly as motives to enforce the points on which I had occasion to insist. Were I now to enter on a new sphere, especially if it were in a town and not in a village, I would, in the Morning Services especially, unfold the parables, and endeavour rather to take the citadel by sap and mine, than by assault and battery. I would endeavour to '*win souls*,' and '*speak to them the truth in love*;' not considering so much what I was able to say, as what they were able to receive. But this requires more extensive knowledge, and a more chastised mind than falls in general to the lot of young ministers, especially of such as have never had one letter of instruction given them on the subject.

"After about five years Mr. Hammond vacated the lectureship; and a son of a parishioner became a competitor for it. By this time I had gained some footing in the parish; and I believe at this hour that if matters had been carried fairly, I had the majority of votes; but there was a bitter and persecuting

spirit among all the heads of the parish ; and, whether justly or unjustly, they carried it against me.\* The greater part of the pews also still continued shut ; but though I was persuaded that the parishioners had no right to lock them up, there being only one faculty pew in the church, I was restrained from attempting to open them by that divine declaration, 'the servant of the Lord must not strive.' Many hundreds of times has that one word tied my hands, when a concern for immortal souls, and a sense of the injury done to my ministry, would have prompted me to take off the locks. I hoped that God would at last effect a change ; and I found, after about ten years, that I was not disappointed.

"Little did I think, in all the years that the parishioners prevailed to shut the church against me, how great a mercy it was both to me and the church of God : for if I had been able to labour to the full extent of my wishes, I should infallibly have ruined my health in a short time : but being actually bound, as it were, hand and foot, I was constrained to keep within my strength, and was thus enabled to go on for twenty-four years, without ever being laid by one single Sabbath. How mysterious are the designs of God, and how marvellously does he make the wrath of man to praise him !"

Grievous as these trials must have been to one so zealous in his aims and ardent in his temperament as Mr. Simeon, it will easily be understood how he was enabled to endure them with meekness, and even to regard them as 'mercies,' when his eminently devotional habits at this period are considered. We have happily a record of them by one of his most intimate friends. He had been little more than a year in the ministry when he became acquainted with the late Rev. R. Housman of Lancaster : and this acquaintance soon ripened into a friendship which was affectionately cherished by both parties through life. Mr. Housman indeed had peculiar reason for his devoted attachment to Mr. Simeon, for he always recognised him "as the instrument of bringing him to the knowledge of the truth : " and Mr. Simeon in turn regarded Mr. H. with no common interest, as he believed him to be almost the first of the members of the university to whom his ministry had been blessed. Mr. H. also, whilst yet a student at

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\* Rev. Mr. Berry elected Lecturer, February 5, 1787.

St. John's College, had been ordained Priest by Bishop Hinchliffe in the same year with Mr. Simeon.\* When preparing to take his degree the following year, Mr. H., being unable to reside in his own college, was invited by his beloved friend to come and share with him his rooms at King's. Here he resided for more than three months; and, as they had a sitting-room in common, he became familiarly acquainted with all Mr. Simeon's feelings and habits. Of his example, conversation, and counsel, Mr. H. was wont ever after to speak in terms of the liveliest gratitude. "Never did I see such consistency, and reality of devotion—such warmth of piety—such zeal and love. Never did I see one who abounded so much in prayer. I owe that great and holy man a debt which can never be cancelled." During the period of his residence at King's (as Mr. H. informed the Editor in 1837), Mr. Simeon invariably rose every morning, though it was the winter season, at four o'clock; and, after lighting his fire, he devoted the first four hours of the day to private prayer, and the devotional study of the Scriptures. He would then ring his bell, and calling in his friend with his servant, engage with them in what he termed his family prayer. Here was the secret of his great grace and spiritual strength. Deriving instruction from such a source, and seeking it with such diligence, he was comforted in all his trials, and prepared for every duty. The copy of the Scriptures, which became the favourite companion of his devotional hours from this period, was a quarto volume of Brown's *Self-interpreting Bible*, which to the end of his life he was continually enriching with valuable notes of his own. So much did he prize this commentary, that in 1787, Jan. 19, he wrote to the author at Haddington, "Your *Self-interpreting Bible*, seems to stand in lieu of all other comments; and I am daily receiving so much edification and instruction from it, that I would wish it in the hands of all serious ministers. I have conceived a thought of purchasing a few to give to those godly ministers, who would find it very inconvenient to purchase it for themselves. But having no very great affluence myself, it is needful that I should proceed upon the most saving plan. I take the liberty therefore of asking whether you, (whose heart seems to be

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\* In Mr. Housman's Life it is stated that he received Priest's Orders, "on the 26th of October, 1783."

much set upon forwarding the cause of Christ,) could procure me forty at the booksellers' price for *that purpose alone*; and to inform me whether there will be a new edition soon."

His advance in grace at this period was such as might be expected from this diligent and prayerful study of the Scriptures; and is thus noticed by his friends both at Yelling and at Dunham.

From Mr. J. VENN's Diary:—

"May 25, 1785.

"Our dear friend Simeon came over to see me; very much improved and grown in grace; his very presence a blessing."

REV. H. VENN to REV. J. VENN.

"June 9, 1785.

"Your account of Simeon is very just: my fears concerning him greatly abate. He appears indeed to be much more humbled from a deeper knowledge of himself. He is a most affectionate friend and lively Christian."

And again:

"Oct. 16, 1785.

"Come by Cambridge, and pray spend some time with Mr. Simeon; he has the warmest love for you, and is the only one of all the Cambridge men who follows the Lord fully as Caleb did. I am sorry to hear so few of the gown attend. He has preached admirably at St. Edward's on the Decalogue; and his concluding sermon afterwards was on, 'Cursed is every one that continueth not, &c. and let all the people say, Amen.' I think his profiting appears like dear Mr. Robinson's at Leicester. It does me good to be with him."

The next year he preached for the first time before the University.

REV. H. VENN to REV. J. VENN.

"Dec. 12, 1786.

"On Sunday se'nnight our friend Simeon appeared in St. Mary's pulpit: his friends were delighted; his bitterest foes struck dumb; and all mistaken in the man. On the Saturday before, Dr. Glynn called on him, and desired the favour of his company, and to bring his sermon with him; telling him he had a critical and a prejudiced audience to speak to, and he was his friend, believing him to be a good

man. Mr. Simeon thankfully accepted the invitation. The Doctor heard the sermon, corrected, and improved it; and concluded, 'Now, Sir, as I am called out, and cannot be at St. Mary's, I am glad I can say, I have read the sermon, and shall be your advocate wherever I go.' Mr. Coulthurst is going about to all his acquaintance that were prejudiced, and appealing now to the sermon. There was a very large congregation, and great attention; though it is said there were some who came to *scrape*. Pray much that his good may not be evil spoken of."

The greatest excitement prevailed on this occasion. St. Mary's was crowded with gownsmen; and at first there seemed a disposition to disturb and annoy the preacher, in a manner at that period, unhappily, not unusual. But scarcely had he proceeded more than a few sentences, when the lucid arrangement of his exordium, and his serious and commanding manner, impressed the whole assembly with feelings of deep solemnity, and he was heard to the end with the most respectful and rivetted attention. The vast congregation departed in a mood very different from that in which it had assembled; and it was evident, from the remarks which were overheard at going out, and the subdued tone in which they were made, that many were seriously affected, as well as surprised, at what they had heard. Of two young men who had come among the scoffers, one was heard to say to the other: "Well! Simeon is no fool however!"—"Fool!" replied his companion, "did you ever hear such a sermon before?"\*

The ridicule and contempt he had hitherto encountered began now in some measure to abate; though still he had not unfrequently to endure, even in his own church and in the time of divine service, the most insolent and profane behaviour from some of the junior members of the University. These trials however from various quarters, severe as they were, and keenly felt by him, were light, as he often confessed, compared with those which he experienced from the vanity and corruption of his own heart. To these he feelingly refers, in the following letter to one of his most endeared friends, Mr.

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\* I am indebted for this account to my uncle, W. W. Carus Wilson, Esq. of Casterton Hall, who was present on the occasion, and has more than once related to me the circumstance when speaking of the serious impressions he had himself received at that period from the ministry of Mr. Simeon.—Ed.

Thomas Lloyd, who was a member of his own college, and whom he not only regarded as "his son in the faith," but always designated as "the first fruits of Achaia."

" King's College, May 14, 1786.

" My very dear Friend,

" Twice have I begun to write to you, but neither time had an opportunity of proceeding very far ; once being interrupted by my father, and the other time by some other avocation. Though I have not answered your letter for so long a season, I think I may say that I have scarcely ever been enabled to pray for myself, but I have prayed also for you ; because you are deeply engraven on my heart, and I long for the establishment of your body in health, and your soul in grace. Mr. Atkinson who loves you so dearly, rather rejoiced in hearing of your trials, because they would tend to divest you of all high thoughts of yourself, and make you live more by faith on our dear Redeemer. Certain it is, that the saints whom God has most approved, have been most abundantly exercised in different manners for the trial of their faith ; and they who are most earnest in prayer for grace, are often most afflicted, because the graces which they pray for, *e. g.* faith, hope, patience, humility, &c., are only to be wrought in us by means of those trials which call forth the several graces into act and exercise ; and in the very exercise of them they are all strengthened and confirmed. May this be your blessed experience and mine. I desire to thank you most sincerely for your kind observations respecting misguided zeal, and my danger from that quarter. Such observations were not only necessary then, but are so every day, as I find by frequent experience. That which is characteristic of a man's disposition, and is his besetting sin in a state of nature, will most generally remain so when he is in a state of grace ; with this difference only, that in the former case it has the entire ascendancy over him—in the latter it meets with continual checks, and is not suffered to have dominion. It is promised that if 'we walk in the Spirit, we shall not fulfil the lusts of the flesh ;' but not that we shall find no temptations to fulfil them. Mr. Atkinson (who by the way desired me to give you an invitation to go and stay any time you please at his house at Huddersfield, in Yorkshire), has given me much good advice on the same head no longer ago than yesterday ; O, that I may profit by it, and

not get my knowledge by dear-bought experience! and may that experience, which you are now obtaining in the furnace of affliction, teach you those lessons which are more especially necessary for a minister to be acquainted with—the depths of iniquity that are in the heart, and the unsearchable riches of grace and mercy that are in Christ Jesus. If it had pleased God, I should have been glad to have heard that success had attended your endeavours. The Norrisian Prize (as I take for granted you have already been informed) is determined in favour of Dr. Hey's curate. Let it not discourage you from entering the lists on a future occasion; but rather urge you to redouble your diligence in your composition.

“The Lord has at last been pleased to give me churchwardens who are favourable, and who know my desire to have an evening lecture. I do not intend to mention it to them unless they do to me, but to wait God's time, and then I am sure of his blessing; whereas, if I am hasty and self-willed, he may give me my desire, but send leanness withal into my soul. If I could in everything commit my way unto the Lord, I should be one of the happiest creatures under heaven; but self-will, impatience, unbelief, are sad plagues to me.”

No one could be more conscious than Mr. Simeon was of his besetting sins, or more ready to receive advice or reproof, that so he might “abstain from all appearance of evil,” and “study to adorn the doctrine of God our Saviour in all things.” This was much noticed at the time by his most intimate friends.

Rev. H. VENN to Mr. RILAND.

“Oct. 2, 1787.

“I rejoice to hear my dear brother Simeon is so much esteemed. In a few years he will be what all his dear friends wish to see him. Very few are so exemplary in their walk as he is; and none can bear and receive profit from reproof like himself. His fervent love for me is not lessened. I was very weak, and scarcely able to do my Sunday duty, and he desired to serve my church once a day gratis. His prayer this morning was very affecting—very full and strong.”

As a conspicuous memorandum in his pocket-book for this year, Mr. Simeon has written in large characters, twice over on separate pages,—

*Talk not about myself.  
Speak evil of no man.*

This trial from within he continues to deplore when writing to Mr. Thornton the following year:

"A thousand thanks to you, dear Sir, for many valuable observations, in your last letter; especially that which I hope to remember—that ministers when truly useful, and more perfectly instructed in the ways of God, are 'off their speed,' and not so full of their success. Alas, alas! how apt are young ministers (I speak feelingly) to be talking of that great letter I. It would be easier to erase that letter from all the books in the kingdom, than to hide it for one hour from the eyes of a vain person. Another observation, in a former letter of yours, has not escaped my remembrance—the three lessons which a minister has to learn, 1. Humility—2. Humility—3. Humility. How long are we learning the true nature of Christianity! a quiet, sober, diligent application of one's mind to one's particular calling in life—and a watchfulness over the evils of the heart, seem very poor attainments to a young Christian: we must be every where, and every thing, or else we are nothing in his esteem. Oh! thanks to our meek and lowly Teacher, how he bears with us. My dear friend, Mr. K. perhaps, as you observe, may have found the rod useful in these respects; but I wish that another did not need it on these accounts ten times more than he. You cannot be at a loss to guess whom I mean; but I add no more, for fear of indulging the very fault I am condemning! May the Lord preserve your life, and enrich your soul with all spiritual blessings, is the hearty wish and prayer of

Your most obliged,

Most honoured, and most affectionate servant,

C. SIMEON."

We now come to a most eventful period in Mr. Simeon's history. His thoughts and efforts were no longer to be limited to the scene of his immediate duties at Cambridge. The report of his labours and zeal had at this early period been carried to India; and he was henceforth to be prominently engaged in carrying out a design for the evangelization of that immense territory. At the commencement of 1788, he received an Address from Calcutta, relative to a mission, which the Rev. David Brown, in conjunction with Mr. Chambers, Mr. Grant, and Mr. Udny, was anxious to establish in that country. "From the enclosed papers (they write) you will



t our proposal, and immediately commence a correspondence with us, stating to us, from time to time, the progress of application," &c.

the front of this document Mr. S. has written :—" *It shews how early God enabled me to act for India ;—to do for which, has now for forty-two years been a principal and incessant object of my care and labour.*" (1830.) Lameon's answer to this Address has not been preserved amongst his papers ; but his readiness to assist his friends in , in this sacred and glorious enterprise, is acknowledged by Mr. Brown in his reply :—

" Jan. 30, 1789.

" I have before me your two letters of February and 1788. You have indeed increased our joy in the Lord, and we bless for such comforts and encouragements by the

We find we are not cut off from your remembrance, and we experience at this distance the efficacy of your prayers. In the first place, Mr. Grant and Co. greatly rejoice at your willingness to accept our call ; and are very thankful for the nation you have sent us respecting the mission papers. On our account we learn, that although success may be doubtful, the matter has not fallen to the ground, but that exertions have been made to bring the plan forward. What you tell us of Mr. Wilberforce's health, and readiness to assist in this , as well as of the two young men who are willing to become missionaries, greatly comforts and refreshes us. What difficulties may be raised at home by the god of this world against the scheme, in this country we shall always

beaten of the East in Bengal and Bahar. The tokens that we have received of your zeal have revived ours ; and we trust we shall be alive to every opportunity of serving our gracious Lord in the matter before us."

In another letter soon after, Mr. Brown adds :—

" Feb. 24, 1789.

" I have now to inform you that something has been done towards opening our plan of a mission to the government here. We adopted the idea of native schools, as most proper for the introduction of the main business. The chaplains addressed a letter to the Governor General, a copy of which I enclose. They had an interview, and pressed the subject of it as closely as they could. But it does not seem his lordship is disposed to forward our wishes ; however, we have the consolation to know that he will not oppose them. He has no faith in such schemes, and thinks they must prove ineffectual ; but he has no objection that others should attempt them, and promises not to be inimical. The letter had much the success we expected ; it led to other matter, and gave Mr. Grant an opportunity of opening his mind to his lordship, who desired him to draw up his thoughts in writing, assuring him that he would pay attention to his opinion. This has been done ; and a paper, of which I transmit you a copy, was given in about the beginning of the present month. It was civilly received, and Lord Cornwallis said he would peruse it : but little is to be expected from this effort besides a more clear unfolding of the plan. I hope now, if anything arrives from Europe well recommended, his lordship will not be startled at the idea, but find himself under some obligation to give it countenance. We thought the paper might do good at home ; it is therefore sent to you, and you will use it as occasion may require. The argument is adapted to a particular class of Lord C.'s description ; and perhaps Mr. Wilberforce may find it useful to combat such objections as he is likely to meet with ; and it may also assist his views in dealing with politicians . . . . Should you not at present be able to effect anything with the higher powers, and to bring a mission forward on a broad foundation, the zeal of individuals will perhaps avail to the beginning of a good work, which, as a grain of mustard-seed, may spread out into something considerable . . . . It is therefore proposed, that forthwith two young clergymen be sent mission-

to India. They will come immediately to Bengal, and join with us a few months at Calcutta. It will then be probable that they remove to that famous seat of Hindoo learning, Benares. There they will spend about three years, and furnish themselves with languages. After which they may begin their glorious work of giving light to the land, with every probability of success. It remains that I say a few words respecting the election of two persons to be in this design . . . . You will be aware that zeal and grace, though essentials, are not the only requisites on occasion. They must be men of general knowledge, and possess such a share of science, as may make their conversation interesting to the learned Brahmins, who will only be communicative in proportion to the returns made them by those with whom they converse. There should also be a natural aptness to languages. In short, let them approach as near as may be to Mr. Thomas Lloyd, who might be a glorious instrument, if the Lord should spare and send him to this country. You must forgive the didactic form of my expressions as I only use it for the sake of clearness. You will do as is proper, and need not to have these matters suggested to

The qualifications necessary to a character in which the merchant and missionary are to be united are obvious enough. In the last place, I come to the article of support. What Mr. Grant proposes is this; viz. if the Mission Scheme be carried forward upon a public foundation, the two gentlemen invited will consequently be put upon it, and thence receive their provision. But till that can take place, Mr. Grant desires to allow three hundred rupees per month (*i.e.* more than 300*l.* per annum,) for their support. This will be a great assistance for them; but nothing can be saved from it. If therefore you can find two men of zeal and talents fit for this arduous task, let them come. A sufficiency of bread is offered; but nothing to excite a spirit of adventure, or to tempt worldly views. Before you can receive this I hope some assistance has been taken by those in power towards a mission establishment. But the great always move slowly in such matters, and it cannot be otherwise expected, unless they had religious views. Our hopes are particularly fixed on Mr. Perforce. It is to his influence alone that we hope the Government will regard such a project, and ask for it the concurrence of Majesty . . . . I hope you will be able to sur-

mount these obstacles, and that providence will open a way through all discouragements for the Gospel to pass into India. The Lord preserve you, my dear friend, for the spreading the Redeemer's kingdom in heathen countries. We have great satisfaction in your accepting our invitation to act for the affairs of the mission, and are persuaded of your vigilance and zeal. May we continue equally active and earnest in furthering the same work. I remain, my dear Friend,

Most sincerely and affectionately yours,  
D. BROWN."

This project of a mission to India led to Mr. Simeon's consideration of the subject upon a still more extensive scale; and, as will presently appear, gave rise to those important discussions on 'the education of missionaries,' and on 'the propriety and mode of attempting a mission to the heathen from the Established Church,' which issued in the formation of the Church Missionary Society.\*

The zeal and devotion which he displayed on behalf of the spiritual destitution of the heathen, was equally ready to be exerted for the relief of temporal distress at home. About the close of the year 1788, during the great scarcity of bread, a subscription was raised in the University, and by the inhabitants of the town, to which Mr. Simeon very largely contributed, to enable the poor in Cambridge to obtain bread at half price. It occurred to Mr. S., who was well acquainted with the state of the villages in the neighbourhood, that they must be equally distressed with the town: "What is to become of *them*?" he asked. "That is more than we can undertake to answer for," was the reply. "Then," said Mr. Simeon, "that shall be *my* business. Accordingly, he set on foot a plan, by which they too might be included in the benefit; and taking himself a large share of the expense and most of the trouble, he set about it with all his wonted energy—inspired others with the same desire to extend more widely the circle of relief—and every Monday rode himself to the villages within his reach, to see that the bakers performed their duty in selling to the poor at half-

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\* See the Appendix to an admirable Sermon of the Rev. H. Venn, Honorary Secretary of the Church Missionary Society, on the death of the Rev. Josiah Pratt.

price. The letter which he sent round to the principal persons in each of the twenty-four villages near Cambridge, with the schedule of queries prepared for their answers, is very characteristic of his precision and habits of business.

“King’s College, Cambridge, Jan. 7, 1789.

“Sirs,

“It is the wish of many to assist the poor of the adjacent villages : but it cannot be done to any good effect without the aid of some gentleman in each village, who will take upon himself to direct and superintend the distribution of the sums that may be given for that purpose. May I be permitted therefore to request this favour of you, that you will procure, and send me on Saturday, a list of those in your parish that require assistance most—Submit that list to the minister on Sunday for his approbation—Distribute what shall be given, according to that list—Exert yourself to raise contributions in your own parish—And take care that the relief so given shall not diminish the rates—by so doing you will oblige,

Gentlemen,

Your most obedient humble servant,

C. SIMEON.”

Then follow the names and addresses of the gentlemen in the twenty-four villages.\*

“This benevolent and self-denying conduct,” observes Mrs. Elliott, “and the personal labour and expense he incurred, made a great impression on the University, and was one of the first things to open their eyes to the real character of the man, who had been so much ridiculed and opposed. They could not but acknowledge, in spite of his eccentricities, that some great and noble principle must be at work within him to occasion such conduct. ‘He means well at least,’ they said ;—‘this is not like madness.’”

During the year 1788 he entered for the first time upon a college office, being elected Junior Dean of Arts ; and the following year he was appointed to the important office of Dean of Divinity. He was now in a position to exercise great

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\* The schedule for their answers and signatures is drawn up in columns headed—“How many families?—What do they want?—What can you collect?—Will you do it?—Will you distribute?—Will you endeavour to prevent this from affecting the rates?”

moral influence in his college, especially over its junior members ; and, as may be supposed, he was not slow to avail himself of this opportunity for doing good, and reforming evils. This we learn from the following letter from his friend Mr. T. Lloyd :

“ Dec. 12, 1789.

“ I congratulate you on your appointment to your present office—on your obtaining leave to have the testimonial altered after your own mind—and on the very good disposition of the Provost towards you. Be not sorry that you have consented to sign testimonials, (though I shall not join you according to your former expectations), for it will afford you a fresh plea for looking well to the morals of the young men. Besides, your refusal was invidious ; and one who attempts reformation should endeavour to render himself as little obnoxious as possible. You have already, my dear friend, gone through much evil report ; the scene now changes ; and your good report is commencing. This you are to consider as a new talent, of no small importance, put into your hands : O ! use it faithfully ; and remember you are as much accountable for the improvement of it, as for the discharge of your parochial duty. Lay yourself out for usefulness no less in the University than in the town. The Lord indeed seems to be calling you to it ; for the fresh sphere you expected in Trinity Church seems to be shut up, at least for the present ; and your influence in your own college is evidently increasing ; nay further, the Provost is inclined to co-operate with you in reforming the college. Try then how far he will proceed with you ; yet try *judiciously*. Give the present state of our college and of the University at large its proper proportion of your attention and your prayers. You have zeal ; use it then in the way which God by his providence points out to you ; and not in that way only to which your inclination may lead. It will be your wisdom to exercise your zeal most, where you are most backward to do it ; for there will be less danger of nature mixing with it. These hints are offered in love, just as they occur to me.”

His attention to this judicious counsel, and consequent efforts for the welfare of his College and the University, were no hinderance to the faithful prosecution of his parochial duties ; nor do they appear to have impaired his spirituality of mind, or diminished his zeal in the discharge of the more,

direct work of the ministry. The effect indeed of his example and preaching began particularly now to manifest itself in the improved tone of his congregation.

Rev. H. VENN to Mr. ELLIOTT.

“Jan. 8, 1790.

“On Monday my affectionate friend Simeon walked over and slept here. Oh! how refreshing were his prayers! how profitable his conversation! We were all revived; he left a blessing behind him. How shameful is our depravity, and how exceeding great, when we can be content to live without doing good to the souls of men! — call ourselves Christians, and constantly be in the house of our God, and not desire to instruct, to edify, to animate those with whom we converse! They are the truly excellent of the earth—its salt, who, wherever they go, reach the heart and conscience, and excite the devout wish, ‘Oh, that I may follow Christ, like these true-hearted disciples!’ He preaches twice a week in a large room. My new daughter attended there when I preached; and his people are indeed of an excellent spirit—merciful, loving, and righteous.”

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## CHAPTER V.

MEMOIR CONTINUED. (1790—1796.)

“AFTER some years I prevailed, and established an evening lecture, with the consent of the churchwardens (July 18, 1790). I had long before consulted Sir W. Scott, about the right of the churchwardens to shut the church, and of the parishioners to lock up the pews; and his opinion was, that the right of prohibiting me from using the church in canonical hours was vested in the bishop alone; and that none but faculty pews could legally be shut up in the manner that mine were. I did not however choose to exercise my right in reference to either the one or the other; but desired rather to wait till God himself should accomplish my wishes in his own time and way. To this I was led by various considerations. My own natural disposition would have instigated me to maintain my rights by force; and I knew I could never do wrong in resisting my corrupt nature. Like a bowl with a strong bias, I

could not go far out of the way on the side opposite to that bias ; or, if I did, I should have always something to bring me back : but if I leaned to the side where that force was in operation, I might be precipitated I knew not whither ; and should have nothing to counteract the impulse, or to bring me back. There was no doubt therefore in my mind, which was the safer and better path for me to pursue.

“ I did indeed on a late occasion, after twenty years, when, as will be seen in the sequel, my enemies in the parish threatened to renew the former scenes, call on several of them to tell them what Sir W. Scott’s opinion upon the disputed subjects had been, and to say that if they chose to try the matter in an amicable suit at law, I was willing to try it against the whole parish. This I did, not to remedy, but to prevent an evil ; as Paul did when he asked his persecutors, whether they would venture to punish him who was a Roman, uncondemned and unheard ? In this I felt that I was doing right, because I strove to avoid all occasion for litigation, and to conduct matters in an amicable way : but on all other occasions, I have wished rather to suffer than to act ; because in suffering, I could not fail to be right ; but in acting, I might easily do amiss. Besides, if I suffered with a becoming spirit, my enemies, though unwittingly, must of necessity do me good ; whereas, if in acting I should have my own spirit unduly exercised, I must of necessity be injured in my own soul, however righteous my cause might be.”

[In consequence of some tumultuous proceedings in the town, of a political character, towards the close of 1792, Mr. Simeon felt it his duty to suspend, for a short time, his evening lectures : and, with his usual care to prevent any misunderstanding of his conduct, he read out the following notice to the congregation :—“ On my return to Cambridge yesterday, I was much concerned to hear that there had been disturbances in the town ; for, much as I wish all men to feel an attachment to the King and Constitution, I think every sober-minded person must join with me in disapproving such a method of shewing it. As for our evening lecture, which has been instituted for the purpose of instructing the poor, who could not easily attend divine service in the earlier parts of the day, I should not think the trifling circumstances, which have happened ~~have~~ of late, any reason for putting it aside ; nor, I ~~tr~~ <sup>al</sup> considerations ever make



me decline what I esteem the path of duty ; but in the present state of people's minds, I think it will be prudent not to afford them an opportunity of assembling together ; lest evil-minded men, who wish to excite a tumult, should make that, which is intended only for the worship of God, an occasion of committing outrages in the town. In order therefore that we may not in the remotest degree be accessory to any tumultuous proceeding, I shall omit the evening service till further notice. I have judged it proper to write down what I intended to say on this occasion, in order that if any one misunderstand my meaning, he may apply to me for a perusal of the paper, or an explanation of its contents."—Dec. 16, 1792.]

"At first, and indeed for several years, the keeping of order in my church was attended with considerable difficulty. The novelty of an evening service, in a parish church in Cambridge, attracted some attention. In the college chapels it was no novelty ; but in a parish church it conveyed at once the impression, that it must be established for the advancement of true religion, or what the world would call Methodism. Hence it is not to be wondered at, that it should be regarded with jealousy by some, and with contempt by others : or that young gownsmen, who even in their own chapels show little more reverence for God than they would in a playhouse, should often enter in to disturb our worship. This for some years was done frequently ; and as, on some complaints being made to the tutors of one or two colleges, I found that I had nothing to hope for from the University, I was forced to take the matter into my own hands, and maintain by my own energy, what I could not expect to be supported in by the proper authorities. Accordingly, I appointed persons to stand with wands in all the aisles ; and as the chief disturbance was generally made when the congregation was leaving the church, I always went down from my pulpit the moment the service was finished, and stood at the great north door, ready to apprehend any gownsman who should insult those who had been at church. I endeavoured always to act with mildness, but yet with firmness ; and, through the goodness of God, was enabled to keep in awe every opposer. I requested those who withstood my authority not to compel me to demand their names, because, if once constrained to do that, I must proceed to further measures. This kindness usually prevailed. Where

it did not, I required the person to call upon me the next morning : nor did ever one single instance occur of a person daring to refuse my mandate. On several occasions stones were thrown in at the windows, and the offenders escaped ; but on one instance a young man, the very minute after he had broken a window, came in. I took immediate measures to secure him, and charged the act upon him ; upon which, conceiving himself detected, he acknowledged the truth of the allegation. About this time the disturbances had risen to such an height, that it was necessary I should make an example. I therefore laid the matter before the Vice-Chancellor ; who, far beyond my most sanguine expectations, acknowledged the enormity of the offence, and offered to proceed with the culprit in any way I should require. I did not wish to hurt the young man ; but it was indispensably necessary that I should act in a way, that should intimidate all the young men in the University. Unless they should be reduced to order, I must entirely lay aside my lectures, both on the Sunday and Thursday evenings ; but as such a sacrifice would be most injurious to the cause of God in the whole town, I determined either, as we say, to kill or cure. I required that the offender should read, in the midst of the congregation, a public acknowledgement written by myself : and this the young man did on the following Sunday evening, begging pardon of the congregation for having disturbed them ; and thanking me for my lenity in not having proceeded against him with the rigour which his offence deserved. The church was very full of gownsmen ; and the young man, in the most conspicuous place in the church, read the acknowledgement immediately after the prayers ; and because he, as might have been expected, did not read it so that all the congregation might distinctly hear it, I ordered him to deliver me the paper, and then myself read it in the most audible manner before them all."

[Before the apology was read by the young man, Mr. Simeon made this 'prefatory address' to the congregation :

"It is with extreme concern that I now call your attention to a circumstance of a very distressing nature. The greater part of you who are here present have been frequent witnesses of the interruptions which we have experienced in public worship. We have long borne with the most indecent conduct from those whose situation in life should have made them

sensible of the heinousness of such offences. We have seen persons coming into this place in a state of intoxication ; we have seen them walking about the aisles, notwithstanding there are persons appointed to shew them seats ; we have seen them coming in and going out, without the smallest reverence or decorum ; we have seen them insulting modest persons, both in and after divine service ; in short, the devotions of the congregation have been disturbed by almost every species of ill-conduct : yet, I have exercised forbearance ; till those of the highest respectability in the University have justly blamed me for it. But I have been averse to make an example ; nor is it without the greatest reluctance, that I now call forth a young man of liberal education to make a public acknowledgement. But the necessity of the case requires it ; my duty to God, my regard for the welfare of immortal souls, yea, my concern for the honour of the University, compel me to exert myself, and to call in the aid of the higher powers. Nothing, I can truly say, could be more painful to me ; but I hope and trust that this one example will prevent the necessity of any other in future."

The offender then read the following apology :

"I —, of — College in this University, sensible of the great offence I have committed in disturbing this congregation on Thursday last, do, by the express orders of the Vice-Chancellor, thus publicly beg pardon of the minister and congregation ; and I owe it only to the lenity of Mr. Simeon ; that the Vice-Chancellor has not proceeded against me in a very different manner ; for which lenity I am also ordered by the Vice-Chancellor thus publicly to acknowledge my obligation to Mr. Simeon : and I do now promise never to offend in like manner again."]

"During this time the utmost curiosity prevailed ; all standing up upon the forms and seats ; but there was at the same time an awe upon all : and I then went up into the pulpit, and preached from those words, Gal. vi. 7, 8, ' Be not deceived ; God is not mocked ; whatsoever a man soweth, that shall he also reap,' &c. My sermon was heard with the deepest attention ; and for a long time my enemies were all subdued before me. I have sometimes doubted whether I was not guilty of undue severity in reading the paper a second time myself ; but when I consider the extremity to which I was reduced, and the dreadful alternative to which I must resort,

in case the misconduct of the young men was not effectually checked, I am disposed to think that I did right. It was God's cause alone that I vindicated, and for him alone I acted : and when I reflect that the interests of immortal souls, during the whole remainder of my life, were at stake, I think the importance of the object to be attained justified the measure to which I resorted for the attainment of it. And I feel persuaded, that if a dissenting place of worship were disturbed Sabbath after Sabbath as my church was, the whole nation would acknowledge, not the justice only, but the lenity also of the punishment that was inflicted.

"There was one particular instance, in which a degree of severity on my part was attended with the happiest effects. Two young men, now blessed servants of the Most High God, came into my church in a most disorderly way : and, as usual, I fixed my eyes upon them with sternness, indicative of my displeasure. One of them was abashed ; but the other, the only one that ever was daring enough to withstand my eye, looked at me again with undaunted, not to say with impious confidence, refusing to be ashamed. I sent for him the next morning, and represented to him the extreme impiety of his conduct, contrasting it with that of those who were less hardened ; and warning him *Whom* it was that he thus daringly defied ; ('He that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me') : and I enjoined him never to come into that church again, unless he came in a very different spirit. To my surprise, I saw him there again the following Sunday, but with a more modest countenance ; and from that time he continued to come, till it pleased God to open his eyes, and to lead him into the full knowledge of the Gospel of Christ ; and in a year or two afterwards he became a preacher of that faith which he once had despised\*.

"Besides these difficulties from the University, I have at times found interruptions from the town also ; who, seeing the conduct of the gownsmen, have been but too ready to follow their example. But with these it was easy enough to cope.

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\* As this narrative agrees precisely with the account Mr. Simeon would often give of the remarkable change, effected under similar circumstances, in two members of his own College ; there can be no doubt that the persons here referred to were those two eminently devout men and his attached friends,—Richard Godley, and the honoured biographer of Henry Martyn—John Sargent.

The laws of the land upheld me in reference to them, (the University-men were amenable only to their own statutes, and punishable only in their own court), and those I put in force on several occasions, at least so far as to make the offenders beg pardon in the public papers, and give a sum of money to be distributed to the poor of my parish in bread. On one occasion (Nov. 1810) when a captain in a volunteer corps and a banker of ——— had disturbed the congregation, and refused to humble himself for his offence, I committed him to the public jail, and confined him there two days and nights ; and would have proceeded to the full extent of the law if he had not at last relented and begged pardon for his fault. In matters of a personal nature, I thank God, I am not conscious of having in any instance been vindictive ; but in the cause of God I have ever felt, and do still feel it my indispensable duty to be firm."

The firmness which Mr. Simeon had displayed in repressing these outrages in his church, was not found deficient when needed against offenders in his college. His year of service as Dean of Arts being expired, he was elected (Nov. 1790) to the highest office which he could hold as a Fellow, that of Vice-Provost. During the next long vacation, in the absence of the Provost, he had occasion to exert his authority in a painful and delicate case of college-discipline. The offender was a Fellow of the college, and his senior in standing : he had already been sent away for misconduct, and having returned without the requisite permission, was reported as conducting himself in the town in the most violent and disgraceful manner. Mr. Simeon immediately entered upon the business with his usual vigour and prudence ; and having succeeded in repressing the offender, and gaining " the hearty approbation " of the college, he had the pleasure of communicating the satisfactory result to the Provost.—" Knowing the concern which you at all times feel for the welfare of the college, I think it incumbent on me to transmit to you an account of whatever may appear to deserve your notice. Without any further apology therefore, I embrace the earliest opportunity of laying before you what has lately been done with respect to an unhappy member of our Society. Mr. ——— on Saturday last came to Cambridge, and as he endeavoured to procure rooms in college, he intended, I suppose, to make some stay here. As soon as I knew of it, I consulted with Dr. Glynn on the

steps proper to be taken, in order to prevent his continuance amongst us. The other officers who are resident highly disapproved his coming hither, under the present circumstances of disgrace; but did not wish to take any part in his removal. Having however their hearty approbation, though not, as might have been wished, their active concurrence, Dr. G. and myself waited upon Mr. — at the Bull Inn, and asked him whether he had the Provost's permission to return: being answered in the negative, we pressed upon him the necessary inference, viz. that he was come hither in direct opposition to your order; we informed him that the college were utterly averse to such a measure, and expected that he should not attempt to frustrate your just and lenient sentence; more especially, as there was no prospect of his amendment. Without gainsaying, he promised not to come into college, or to remain in the University above two or three days, in which time he should have finished some business which he was come to settle. Instead however of departing according to his promise, he was in a state of intoxication on Wednesday last, and went about like a maniac to different shops, behaving in a very improper manner, and frightening many persons, both men and women, with a pistol. By these means a number of people were collected, and made spectators both of his and our disgrace. Yesterday, as soon as it came to my ears, Dr. G. and myself called upon him, and after expostulating with him a little on his conduct, told him that he must remove from college before twelve o'clock this day, or we should be under the disagreeable necessity of proceeding against him according to statute. In consequence of this he returned to London this morning; and I have the satisfaction of finding that my fellow-officers and Dr. Stevenson are much pleased both with the effect which has been produced, and the means which have been used to accomplish it. If what has been done meets with your approbation also, it will be an additional happiness to

Honoured Sir,

Your most obliged and obedient servant,

August 5, 1791.

C. SIMON."

The Provost replies :

" My dear V. P.

... " Nothing could be more proper than your immediate interposition, and inquiry whether his return was

by permission or not, and in consequence your firm refusal of admitting him ; and yourself and Dr. Glynn will ever have my hearty thanks for your prudent and spirited conduct. . . . I cannot doubt of your care in this and every other respect ; and it is a high satisfaction to me, under my absence, that I have so faithful a representative. Pray never use any apology in writing to me either on the public account, or your own, if you should have any occasion. . . . I am, dear Sir,

Your very faithful and affectionate servant,  
WM. COOKE."

Mr. Simeon was re-elected in November Vice-Provost for the following year.

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The following letters illustrate the character of the private advice Mr. Simeon was accustomed to give to his younger brethren in the ministry, and exhibit the affectionate interest with which he never ceased to regard them in their various spheres of labour and trial.

" My Dear Friend,

" Jan. 13, 1792.

. . . . " I greatly desire to hear from you ; what reception you have met with ? What trials you find ? How you are enabled to withstand them ? What is the frame of your mind ? and whether, while you are ' in weakness and fear and much trembling,' you still find your soul increasingly strengthened to war a good warfare ! for till I hear *from* you, I do not know what in particular to say *to* you : I can only speak in general terms. Doubtless I may judge in some measure of the feelings of your heart by what I have so often felt in my own : that sometimes you seem determined to live for God, and for him only : that at other times, through the influence of outward temptations or inward corruptions, you seem to halt : and thus that you are maintaining a daily conflict. But if my dear friend will open his mind freely and fully, I will endeavour, with God's permission, to do the same on my part. Many affectionate inquiries are made after you by your friends at Cambridge, and I may add, many earnest prayers are poured out for you before God. You too, no doubt, are often remembering us at the throne of grace : and oh ! that God may answer our mutual intercessions by pouring out upon us all a more abundant supply of grace and peace.

All here desire their Christian love to you, and greatly long to hear of your advancement in the divine life.

"My dear friend, walk close with God: it is the only way to be either safe or happy: live retired—read much—pray much—abound in all offices of love—shun the company that may draw you aside—seek the company of those from whom you may receive edification in your soul—be dying daily to the world—consider yourself as a soldier that is not to be 'entangled with the things of this life, in order that you may please Him who hath chosen you to be a soldier:' finally, 'be faithful unto death, and Christ will give thee a crown of life.'"

To the SAME:—

"Feb. 8, 1792.

. . . . "We have truly been partakers both of your joys and sorrows; nor have Mr. Lloyd or Mr. Ramsden been at all backward to sympathize with their much-esteemed friend. Often do we all talk of you, and bear you on our minds at the throne of grace; and often are we comforted in the thought, that you are helping us forward by your prayers for us. Your difficulties are only such as might be expected, at your first coming to a town where you have been so long known. It is natural to suppose that they, who remembered you gay, would still wish you to participate their pleasures; nor will their hopes of keeping you in their shackles be diminished by anything you say from the pulpit; they have been so long used to see an opposition between the precepts and the practice of ministers, that they do not even consider a worldly pleasurable life as inconsistent with our profession. But, blessed be God that you have been enabled in some good measure to withstand their solicitations: your taking of a decided part at first will keep you from a multitude of snares; and your zeal in establishing family prayer will assuredly bring down the divine blessing upon your soul. Only see in how glorious a manner God displayed his love to Abraham, and the reason he assigned for so doing, Gen. xviii. 17, 19: this surely may encourage you to proceed. Reproach indeed will be the return which your zeal will meet with from your friends; but one, who did not speak at random, has said, that he 'esteemed the reproach of Christ as greater riches than all the treasures in Egypt.' Such too will you find it, if you can only take up the Cross. It is our great aversion to the Cross that makes it burdensome: when we have learned to glory in it, we have



found the Philosopher's stone. When we are enabled to say with Paul, 'most gladly will I rather *glory* in my infirmities that the power of Christ may rest upon me ; therefore *I take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ;' when, I say, we are like-minded with Paul in this respect, we have learned to explain a more difficult riddle than ever Samson's was. But, till we have been taught this lesson, nothing can be done to any good purpose ; we shall neither save ourselves nor them that hear us. It is remarkable that our Lord has laid this as the threshold, which we must pass in order to follow him one single step : 'if any man will be my disciple, let him deny himself, and take up his cross, and follow me ;' and again, 'he that saveth his life shall lose it ;' and again, 'he that hateth not father, &c. &c.' And shall this appear unreasonable or hard ? surely not ; see with what he prefaced this observation : (Matt. xvi. 21—23.) 'From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, &c.' It is with this view that the Evangelist tells us in v. 24. 'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.' Let us therefore be followers of Christ, and 'not be of the world, even as He was not of the world.' His example alone were enough to animate us ; but we have more, incomparably more. All our hopes of salvation are founded, if I may so say, on this : all our prospects of usefulness in the ministry depend on this : all the comfort of our souls in this life is intimately connected with this : that is to say, we cannot hope to enjoy present or future happiness ourselves, or to bring others to happiness, unless we 'give ourselves wholly to these things,' and 'study to approve ourselves unto God as workmen that need not to be ashamed.' But on the contrary, if we be faithful stewards, and good soldiers of Jesus Christ ; what may we not expect ? what peace shall we possess, even the peace that passeth all understanding ! what blessing shall we communicate, even such as are of more value than ten thousand worlds ! and what glory shall we inherit in the day when it shall be said, 'Thou hast been faithful in a few things, be thou ruler over many things !' But the grand comfort of all is, that our God shall be glorified in us ; and that He who shed his blood

for us, shall by our means see of the travail of his soul. Well, my dear brother, go on; faint not, neither be weary, for in due season thou shalt reap if thou faint not. Christ hath promised us grace sufficient for us; let us therefore wait upon Him, and we 'shall renew our strength, and mount up with wings as eagles; we shall run and not be weary, we shall march onward and not faint.'

"Mr. Lloyd and myself are at present rather in trying circumstances, being under the necessity of opposing the wishes of the Provost and the whole College: you will remember us therefore before our common Father, who, I doubt not, will carry us through. . . . I should have been glad to have met you at Mr. Venn's; but as I can only make one visit, I think it best to go there in the spring; especially as I understand you are under the necessity of coming to College soon for a few days: it will give me most unfeigned pleasure to see you, and to converse with you, about these glorious subjects, which are to be our meditation and our delight to all eternity. That they may be daily more and more precious to your soul, is the ardent wish and continual prayer of your most affectionate friend,

C. SIMEON."

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Among the students who came up to the University in the month of October, 1792, was a young man of Magdalene College, with whom Mr. Simeon was soon after connected in bonds of the most affectionate and hallowed friendship. Thomas Thomason, at that early period of his life, was eminent as much for piety as mental attainments, and happily found in the tutors of his college—the Rev. William Farish and the Rev. Henry Jowett—everything that a pupil could desire for his intellectual and spiritual improvement. But highly as he appreciated these advantages within the precincts of his college, there were others of a peculiar nature, of which he was but too happy to avail himself, in the public ministry and private superintendence of Mr. Simeon. In a letter to Mrs. Thornton he writes:—"Mr. Simeon watches over us as a shepherd over his sheep. He takes delight in instructing us, and has us continually at his rooms. He has nothing to do with us as it respects our situation at college. His Christian love and zeal prompt him to notice us." And writing to his mother, he says:—"God has heaped upon me more favours than ever. Mr. Simeon has invited me to his Sunday evening lectures.

This I consider one of the greatest advantages I ever received. The subject of his lectures is natural and revealed religion. These he studies and puts together with much pains and attention. He reads the fruit of his labours to us, and explains it. We write after him. He then dismisses us with prayer." A few extracts from Mr. Thomason's letters to his mother about this period will illustrate the effect of Mr. Simeon's ministry and example upon the young men who were now gathering round him.

Jan. 20, 1794. "I shall send to town next Friday my little book of extracts from Mr. Simeon's sermons. I had two reasons for sending it; the first, because I knew your tenderness, and that anything coming from your son would be acceptable; the second, in order to give you some idea of the spiritual and profitable tendency of dear Mr. Simeon's sermons, whose kindness to us exceeds all bounds, and whose example is such as we shall do well to imitate, when God in his providence shall place us in the Church. It may give you, I say, *some* idea; but a very faint one; for they are loose observations written down as I recollected them, on my return from church. His sermons are very useful and bold. It is astonishing how free he is from all fear of man. In this respect his character is shining. Although his congregation of a Sunday evening is composed partly of persons who come to scoff, yet he never spares them, but declares faithfully the whole counsel of God. What evidences his zeal in the cause of God more perhaps than anything else, is, that after labouring and labouring for his young men, that his lectures may be as profitable as possible, he then kneels down and thanks God, that he makes him in any degree useful to his 'dear—dear young servants.' This should be a great spur to us, that we may co-operate as it were with him, and live in continual dependence upon, and communion with God; that thus, by every effort in our power, aided by the grace and assistance of God, we may at length realize his wishes concerning us."

Feb. 1794. "There are many Christians in this town in Mr. Simeon's loving society, whose faith is lively, and whose experience is as deep in divine things, as any perhaps you ever met with. He has above one hundred whom he considers as his flock, whom he has reason to believe the Lord hath called and blessed: these he pays every attention to; not to mention that he is continually visiting them, he meets them every

week by themselves in a room in the town, which he has hired for the purpose. On these occasions he exhorts them in a close and heart-searching manner, and enters into the more deep and spiritual parts of religion. I have lately become acquainted with some of his hearers, with whom I spend now and then some very agreeable hours. . . . Mr. Simeon once visited Mr. Fletcher, at Madeley, and the account he gives of his visit is truly delightful. As soon as he entered his house, and told him that he was come to see him, as his journey lay that way, Mr. Fletcher took him by the hand, and brought him into the parlour, where they spent a few minutes in prayer, that a blessing might rest upon his visit. As soon as they had done prayer, Mr. Fletcher asked him if he would preach for him. After some hesitation Mr. Simeon complied; and away they went to church. Here Mr. Fletcher took up a bell, and went through the whole village ringing it, and telling every person he met, that they must come to church, for there was a clergyman from Cambridge come to preach to them. The account which Mr. Simeon gives of his behaviour, during the whole of his visit, gives one an equal idea of his goodness and zeal for the cause of God. He came to a smith's shop, in the course of one of their walks together during the period, and could not forbear entering it. And here it is astonishing how he spoke to the several persons who were labouring in it. To one of them, who was hammering upon the anvil, 'Oh,' says he, 'pray to God that he may hammer that hard heart of yours.' To another, that was heating the iron, 'Ah, thus it is that God tries his people in the furnace of affliction.' And so he went round, giving to every one a portion suitable to the business in which he was engaged. To another, when a furnace was drawing, 'See, Thomas, if *you* can make such a furnace as that, think what a furnace God can make for ungodly souls.'"

March 17, 1794. "Mr. Simeon has given another instance of his generosity and patriotism. A subscription has been and is now on foot, for raising a volunteer militia company, to be stationed in this place. Mr. Simeon, as soon as he heard of it, laid down twenty guineas. His church brings him in, in all, not forty pounds a year; and, 'if they would not let me preach, I would *give them* forty pounds to make them do it,' says he. He is a man of wonderful zeal and generosity, and in every respect an ornament to his profession. The more

we see of him, the more are we filled with admiration of his many Christian graces."

Aug. 9, 1794. "I recollect once Marsden's telling me of a remarkable instance in that dear man of God, Mr. Simeon. Mr. Marsden, you know, was his intimate friend, and had access to him even in his most retired moments. He told me that he called once upon him, and found him so absorbed in the contemplation of the Son of God, and so overpowered with a display of his mercy to his soul, that, full of the animating theme, he was incapable of pronouncing a single word: at length, after an interval, with accents big he exclaimed, 'Glory! glory! glory!' The relation of this affected me much, I remember, and I asked myself, 'Why I was so much a stranger to it? Why such coldness in *my* soul? If I love, why am I thus? You see a pattern of Christian zeal and fervency in that man of God, but what do you pretend to?—You have neither part nor lot in the matter.' Such were my reasonings; these led soon to discouragement, and the enemy suggested, 'You are yet in the gall of bitterness, and bond of iniquity;' for certainly I thought that profession of religion is vain, which is not built on the present possession of its joys. Sunday evening came, when we were to attend his lecture; I went with a heavy heart. 'If Mr. Simeon,' I said to myself, 'who is so full of religious joy, and so flourishing in his soul, knew me and my barrenness, he would not suffer me to enter into his presence.' Such was my feeling, when on coming to him I found this child of God in tenfold more misery than myself; he could scarcely discourse now from a deep humiliation and contrition; humbled before God, he could only cry out, 'My leanness—my leanness!' and, striking on his breast, uttered the publican's prayer. This was the reverse of the scene; I now perceived that God dispenses his favours when and how he pleases; that he suits his dispensations to our several states and wants, and that the safest method we can take is to be 'sober and vigilant,'—'to watch unto prayer:' that discouragements should not arise from occasional difficulties; but that we should consider the religious life subject to those vicissitudes which we observe in the natural. As in the one, summer and winter alternately refresh and destroy, yet are both equally necessary; so in the other, joys and sorrows are equally the portion of the good, but they are very necessary; and, after all, the word of God declares, 'The righteous hath hope in his death.'"

The observations of this young student are confirmed and illustrated by the following letter of Mr. Simeon to the Rev. Mr. Stillingfleet of Hotham, (1795.)

“ My very dear Friend and Brother,

“ I purposed to answer your kind letter, when I could beg your acceptance of your Communion Hymn in print: it has just come out, and I have a whole packet now before me to send off to different friends. I feel myself extremely indebted to you for your love: and hope my gratitude may discover itself in the best manner; not in words, but in remembrances of you, when sitting down at the table of our Lord. If your hymn conduce (as I trust it will) to elevate my soul towards heaven, it cannot well fail to remind me of the obligations I owe to you, and to God for you. But I find that an exceedingly close walk with God is necessary for the maintaining of fervour in intercession: sometimes an extraordinary sense of want may beget fervour in our petitions, or a peculiar mercy enliven our grateful acknowledgements; but it is scarcely ever that we can intercede with fervour, unless we enjoy an habitual nearness to God. There have been seasons when the Lord has a little enlarged my heart in this particular; but they have been rare; and I have found so little of it for these two or three years past, that I am quite ashamed of myself, and afraid to say, I will pray for any one. Indeed, from a consciousness of my weakness in this respect, I never go further than to say to those who desire a remembrance in my prayers, ‘ I hope I shall be enabled to do so.’ This I can freely confess to you, because God has endued you with a sympathizing spirit; and I am the rather led to do it, because it is but too plain that you think of me far above what I really am. Indeed, so far forth as a dissatisfaction on account of this is a mark of grace, I hope I may without presumption say, that I am under a gracious influence; but there is nothing which I more condemn in others, or feel more strongly in myself, than a proneness to rest in the mere act of complaining, without getting my complaints removed. It is well that our fellow-creatures do not know us as God knows us, or even as we know ourselves; for they could not possibly bear with us: but the patience of God is infinite; and therefore, vile beyond all expression as I feel myself to be, I find a kind of complacency in saying, ‘ Let me fall into the hands of God, for his mercies

are great.' Nevertheless, if I thought that I should always continue what I know myself to be at present, I should dread to have my existence protracted any longer. But I live in hope: I know that He who quickened the dead can heal the diseased. I trust he has done something towards healing me already in many respects: on a retrospect, I hope I can find that in the space of several years I have gained a little (though but a little) ground. I think that I know more of myself than I once did; and that on the whole I desire, more than ever, to spend and be spent for the Lord. But oh! what a blank! or, I should rather say, what a blot is my whole life! God knoweth that I loathe myself, and *that* because I cannot loathe myself more. The Lord send us better days! What joy it would afford me, my dear brother, to see your face again, and to hold sweet fellowship with you! Could I accomplish it consistently with my duty I am persuaded I could not force my hand to write 'No.' But I have three sermons on the Sabbath; and shall, in a week or two, have one on a week-day also, besides my private lecture, &c. &c. I must therefore lay aside all thoughts of being absent again on a Sunday, unless some friend, that is both able and willing, shall stand in my place. The Lord mercifully endues me with an ability to endure labour; my bow, through his goodness, hitherto abides in strength; and I am, upon principle, paying all the attention to my health that I possibly can. I have a great work before me, and much encouragement. Multitudes of gownsmen attend—prejudices wear away—the godly go on well. What can I wish for more to stimulate me? O that I had a mind to the work! such, I mean, as I ought to have! then we might hope that the building would be carried up quicker. However (thanks be to God!) though 'we are faint, we are yet pursuing.' I have had two young Scotch ministers to dine with me to-day. They brought a letter to me from Edinburgh; and I have unspeakable cause for thankfulness that they did: God has been with us in a more especial manner. Surely some have unawares entertained angels! Dear Mr. Venn is much as usual: if his eye waxes dim, his heart does not wax cold. God is very abundantly gracious unto him. Grace and peace be multiplied to you, my much-honoured, and most beloved brother, and with all my dear brethren in your parts.

Yours, &c.

C. SIMMON."

On a blank leaf of his small pocket-book for this year, Mr. Simeon has written the following passages of Scripture for his private meditations :

"The sorrows of my heart are enlarged : O ! bring, &c.—Why art thou cast down—When my heart is overwhelmed, &c. lead me to the Rock, &c.—Rebuke me not in thine—Attend to my cry, for I am brought very low ; hear me speedily, for my spirit fails—The waters come in unto my soul : I sink in the deep mire, where is no standing—Bring my soul out of prison, that I may praise thy name—Make me to know the things that are freely given to me of God—Not stagger through unbelief ; but hold fast the beginning of my confidence firm—Be surety for thy servant, &c.—I am oppressed, undertake for me."

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To the Rev. J. VENN.

" Jan. 8, 1795.

" I promise myself much pleasure in seeing you soon, and trust that our God will be with us, and make our hearts to burn within us. But with respect to preaching for you, I am distracted between love and fear : my love prompts me to come and say, ' Let me strengthen your hands, if possible, by bearing my testimony to the truths you deliver.' My fear makes me draw back, lest any expression or gesture of mine should give offence, and I should grieve one, whom my soul most ardently desires to please. I therefore on the whole feel inclined to excuse myself ; though of this I am determined, that (God enabling me) I will, if I ever should preach for you again, cut off all possible occasion of offence, both in word and action ; for I am utterly purposed that my mouth shall not offend.

" I wish to consult you about Jenks's volume of Prayers : you are no stranger to them : you know how much they need alteration, and how invaluable they would be if well altered. I have taken a good deal of pains to improve them : but I cannot judge what opinion another would form of the alterations. Some perhaps would think I had injured instead of improving them. If you will compare a few of them I will bring my copy with me to town, and implicitly rely (as I know I may well do) on your judgment : if you say, ' Go on,'



I will (D. V.) finish them. If you will tell me any one that will undertake the task, I will relinquish it. If what I have done do not meet your approbation, I shall be satisfied with having made an attempt, however unsuccessful."

Several editions have been published of this Collection of Prayers, with Mr. Simeon's alterations.

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To the Same.

" Feb. 7, 1795.

" Many things have concurred to prevent my intended visit to the metropolis for the present, and the plan which I laid for the supply of my church has not answered according to my wishes. I wished to act with all imaginable delicacy to Mr. ——. I have indeed, for the first time these many years, taken a sermon of another, and preached it in my own church in the afternoon; and as I was walking with him afterwards I told him it was *yours*: he did not however take the hint; of course therefore my plan is at an end. You have been expected at Yelling, or are expected this month. It has occurred to me that you may find the same difficulty as myself with respect to a supply for one Sunday; and that an exchange might be a mutual accommodation. But if you cannot fully rely on me for supplying your place agreeably to your own wishes, I would on no account whatever make the exchange. But I should suppose that my last letter to you on this subject has superseded the necessity of exchanging one word more upon it. I know your wishes, and you know my mind. I am not at all solicitous about coming to town; and therefore wish you to consider this proposal solely as a plan for mutual accommodation; and not as a plan which I wish to be adopted merely on my own account.

" P.S. I received a letter from Mr. Miles Atkinson last week, wherein he proposes that Friday evenings, about nine o'clock, should be appropriated to the work of intercession on behalf of the nation, under its present difficulties and dangers; and I was desired by him to inform my friends, that this time was agreed upon by many religious people; and to promote, as far as possible, a correspondent plan among my friends. O that God would stir up all hearts to prayer! It would be a more favourable omen for us than anything in the world."

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During the Spring of 1795 the attention of Mr. Simeon appears to have been drawn once more to the great subject of Missions to the Heathen. He had been present at a Clerical Meeting on the 6th and 7th of May, held at Rev. Mr. Pugh's, the incumbent of Rauceby in Lincolnshire, where he met the Rev. T. Robinson of Leicester, and the Rev. S. Knight of Halifax. "At this meeting Mr. Pugh stated that the sum of 4000*l.* had been left by the Rev. Mr. Jane (an intimate friend of the late Mr. Adams of Wintringham), to be laid out by Mr. Pugh to the best advantage to the interests of true religion; and the opinion of the meeting was asked, whether the money might be most advantageously given to any scheme already in progress, or to any new object at home or abroad? If to the last, 'the thing desirable seems to be to send out missionaries.' It was determined that the propriety and practicability of this suggestion should be discussed at the next meeting."\* On the 30th of September and the following day the adjourned meeting was held at Rauceby as before; at which fourteen clergymen were present, the Rev. S. Knight acting as chairman. The discussion was begun upon this question: "Is it practicable to send out a missionary?—and when?—and how can it be done to the greatest advantage?" The question was at length proposed in the following terms: "Is it practicable and expedient to form an Institution for educating young men professedly with a view to their becoming missionaries under the sanction of the Established Church?" Mr. Simeon's notes on the subject are still preserved, drawn up with his usual precision and clearness, in two parallel columns, headed,—"*For*,"—"*Against*," and arranged in the following order:—

"*For*."

1. There is no good to be done without difficulties, and this is worth the trial.
2. Far greater difficulties have been surmounted by other societies—*e. g.* Moravians.
3. We are to be contented to do what can be done in existing circumstances.
4. Good may be done thus, which would otherwise be left undone.

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\* See the Appendix to Mr. Venn's Sermon before referred to.

5. There is reason to hope that Government would be friendly.
6. We might hope for the assistance of the Bartlett's Buildings Society.
7. The letter of [Dr. Porteus] the Bishop of London (who must ordain them) to Mr. Knight, has declared his willingness to patronize, and send out a young man from the Elland Society as a missionary to the West India Islands.
8. We should roll away the reproach of indolence and want of zeal from the Evangelical Clergy.
9. Persons educated expressly with a view to the work of missionaries might be hoped to be better qualified.
10. Some would answer the end proposed, and the others might be profitably employed at home.
11. Many missionaries have been sought for to go out in the Establishment, and none have been found willing to leave their situations. N.B. This was urged *against the plan*.
12. It might facilitate the admission of missionaries into places where they could not otherwise come, or not with such advantage. N.B. This was doubted.
13. Is there not something of this kind established with a view to the Highlands of Scotland? and does it not succeed?
14. We have at least as much reason to expect the Divine blessing in answer to prayers where the means are used, as where they are not used."

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" Against.

1. To find young men of sufficient zeal would be difficult; and there would be danger of their not continuing in the same mind.
2. To confine our views to the Church of England seems too narrow, if we have in view the good of souls in foreign parts.
3. Greater good could be done with the same money.
4. Some institution for the instruction of people at home might be more practicable and more profitable.
5. It cannot be expected that temporal governments should further our plan to the extent we wish.

6. The first preachers of the Gospel succeeded without the protection of Civil Powers.
7. It is not expedient to consume three or four years in qualifying men for missionaries, when they do not need those qualifications, and when others without them have done good. Query—need they so long a time? Or need they be taught Latin and Greek?
8. Scholastic preparation might destroy the simplicity required in a missionary, with respect to address, conduct, &c.
9. The first propagators of the Gospel were not so educated.
10. The grand requisites for a missionary are not to be conferred by education; and if possessed, supersede the necessity of education.
11. A missionary should be an established minister or Christian, and not a novice.
12. It would be inexpedient, unless they were taught the language of the place whither they were to be sent. Query—do the Moravians, or any other do this?
13. We may expect the blessing of God as much on means already instituted, as on any new institutions.”

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At the end of these notes Mr. Simeon has written :—“ The further consideration of this adjourned to our next meeting ; when the practicability of sending out missionaries, with the place where, and manner how, is to be discussed.”

Agreed :—“ That we solicit the Societies at Elland, Hotham, and London, to deliberate upon the subject ; and to communicate to us the result of their deliberations previous to our next meeting.”

“ On the 8th of Feb. 1796, the subject was again brought under the consideration of the Eclectic Society in London ; the question being proposed by Mr. Simeon in these terms :—‘ With what propriety, and in what mode, can a mission be attempted to the heathen from the Established Church ?’ Mr. Simeon stated the circumstances connected with the legacy of 4000*l.*, and the discussion at Rauceby. There were seventeen members present, and ten took part in the discussion. The majority were not prepared to recommend any immediate measures beyond the education of young men for

this special purpose, either by the Elland or some other society. The difficulty of procuring proper men—the uncertainty of obtaining the sanction of the heads of the Church—the fear of interfering with the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel—the need of zealous ministers at home—were severally insisted upon. By some it was proposed that a memorial on the subject should be presented to the bishops, and to the Society for Promoting Christian Knowledge.” Mr. Simeon writes:—“The opinion of the Eclectic was (on the whole) that it would be best to aid the Elland Society, and to engraft our missionary plan on their stock ; because the bishops would be likely to take alarm at the multiplying of such societies ; whereas the additional support given to the Elland Society would render it more respectable in the eyes of the world, at the same time that it answered more effectually the end proposed.” “Not more than two or three of those present on this occasion seem to have thought that something more might be attempted ; and that the sending of missionaries abroad, instead of lessening the work at home, would (as the Rev. T. Scott expressed himself) ‘set things stirring—set up a spirit of prayer.’ In the manuscript notes of the Rev. Basil Woodd, one of the members present, a remark has been added, in his own handwriting, but of a later date than the rest—

‘This conversation proved the foundation of the Church Missionary Society.’”

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## CHAPTER VI.

MEMOIR CONTINUED. (1796.)

“IN the year 1796, a Scotch minister, whom I think it one of the greatest blessings of my life ever to have known, Dr. W. Buchanan of Edinburgh, was introduced to me ; and I went with him to Edinburgh and through [the Highlands, and again in 1798 to] Inverness and Tain ; and from thence through Ross-shire to the Hebrides, and back through Glasgow, &c. In almost all the places that we went to I preached ; and I established a lecture in Edinburgh which has been continued ever since. Except when I preached in episcopal chapels, I officiated precisely as they do in the Kirk of Scot-

land : and I did so upon this principle ; Presbyterianism is as much the established religion in North Britain, as Episcopacy is in the South : there being no difference between them, except in church-government. As an episcopalian, therefore, I preached in episcopal chapels ; and as a member of the Established Church, I preached in the presbyterian churches ; and I felt myself the more warranted to do this, because, if the king, who is the head of the establishment in both countries, were in Scotland, he would of necessity attend at a presbyterian church there, as he does at an episcopalian church here : and I look upon it as an incontrovertible position, that where the king *must* attend a clergyman *may* preach.\* I was informed indeed that Archbishop Usher had preached in the Kirk of Scotland ; and I know that some very high churchmen had done so ; but without laying any stress on precedents, I repeat, that where the king and his court must attend a clergyman may preach. And I believe many will bless God to all eternity that ever I did preach there. But I cannot help recording here, to the honour of the Church of England, that, on all the three times that I have visited Scotland, and have attended almost entirely the presbyterian churches, I have on my return to the use of our Liturgy been perfectly astonished at the vast superiority of our mode of worship, and felt it an inestimable privilege that we possess a form of sound words, so adapted in every respect to the wants and desires of all who would worship God in spirit and in truth."

In speaking of the comparative excellences of extempore prayer and written forms, Mr. Simeon would frequently observe : "If *all* men could pray at *all* times, as *some* men can *sometimes*, then indeed we might prefer extempore to precomposed prayers."

On joining Mr. Buchanan, and preparing to accompany him to Scotland, Mr. Simeon commenced a Diary ; the greater part of which is here given, as illustrative of his thoughts at this period.

"Edinburgh, Friday, June 3d, 1796.

Saturday, 4th.—At 8 o'clock in the morning I was fortu-

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\* "It is curious that I should live to see this very circumstance occur—George the Fourth has just been to visit Edinburgh. He spent two Sundays there : the first Sunday he went no where ; the second Sunday he was constrained to attend at St. Giles's Church, (the High Church). Aug. 25, 1822.—Written Sept. 3, 1822."

nate enough to hear a sermon, annually preached on that day, (King's Birth-day), by the king's almoner, before the king's pensioners, a few poor men and women; who receive a new gown or coat, with a penny for every year that the king has lived. The preacher was Mr. G., Dr. Blair's colleague. His text was John v. 4, and his discourse was sensible, but not deep, or perfectly orthodox.

Sunday, 5th.—I went to hear Dr. Erskine at the new Grey Friars—His appearance and zeal reminded me much of my dear friend Mr. Venn: but notwithstanding his animation and good sense, I thought the whole congregation felt wearied with the having two complete services at one time. In the afternoon I preached at the Canongate, and conducted the service in the usual manner—a psalm—a general prayer—a sermon—a particular prayer for the spread of the Gospel, for the king and royal family, the magistrates and ministers, those presiding in that church, the sick, &c.—a psalm and the benediction. According to my instructions I remembered to close the whole with bowing to the magistrates who sat before me. They also politely bowed to me. In the evening I preached at Mr. Dickson's new chapel in the Canongate, to a very crowded audience, and through mercy, with much liberty and comfort. The Lord grant it may not have been in vain. At each service of the day I gave my shilling at the door of the church; but were I to attend always, I must of necessity lower my donations. In the evening Sir John Stirling, of Glaurat near Glasgow, supped with us. He came in while Mr. B. in his usual manner was catechizing his niece and servants. I was astonished at their readiness in answering his questions, and in giving an account of what they had heard in the day. Sir John is a remarkably pleasing man, and a truly pious Christian—one of his daughters, as he informed us, was in a very dejected state of mind. He did me the honour to accept Fawcett's *Cure of Melancholy*; and I hope it may please God to render it useful to her soul. He gave me a most friendly invitation to his house, and promised he would procure me a pulpit.

Monday, 6th.—Mr. B. carried me to Mr. Dickson's to tea. It was the monthly meeting of a few friends, to which they did me the favour to admit me. After tea we retired to a room, and having prayed, read the Greek Test.: (Rom. vi.) with useful criticisms and observations. We then prayed again,

and walked afterwards till the time for family prayer. The ministers were Messrs. Dickson, Buchanan, Jones, (an Englishman, but of the Scotch church in Edinburgh,) Paul, and Black. We afterwards supped together, and spent a very profitable and pleasant evening.

Tuesday, 7th.—I went to hear an evening lecture at the high church. I expected to have heard Dr. Davidson, one of the most popular preachers in Edinburgh; but was grievously disappointed. The preacher was Mr. —, one of the most drawing and uninteresting teachers I ever heard. I am happy, however, to hear that he is a good man; and I desire to take shame to myself that I cannot more divest myself of all regard to good sense or propriety in a sermon, and hear it, however weak it be, as the word of God to my soul.

Wednesday, 8th.—Dined at Dr. Erskine's with Dr. Davidson, Mr. Black, and Mr. Moody, of Perth. Never was there a more friendly warm-hearted man than Dr. E., nor have I often spent a more pleasant or profitable season. A perfect freedom from bigotry, and a Christian cheerfulness, seemed to pervade the whole company. Oh, that I might get more good, and do more good while I enjoy the privilege of access to such company! Dr. E. presented me with a publication of his entitled *Sketches of Church History*. As a token of his love, and as a remembrance of the good old man, I esteem it a great treasure.

Thursday, 9th.—On this day my dear friends invited a party to dine with me. It consisted of Sir John Stirling, Dr. Hunter, Mr. Black, Mr. Dickson, and Mr. Paul. Nothing can exceed the attention and kindness of my dear friends. Mr. B. has been unwearied in his endeavours to introduce me to the most godly people, to shew me everything that can be seen, and to provide me a companion for my northern tour. I desire to give glory to my God for all the love which I meet with, and ardently wish that it may be the means of humbling me in the dust, and not puffing me up with pride, as though I merited such regard. Our time passed both pleasantly and profitably. I could wish however that the custom of drinking toasts was banished from the tables of the serious, because it tends to excess, and invites persons to drink more than they would wish. I gave some hints of this kind: and hope they may not be in vain. In the evening I preached at Mr. D.'s chapel: there was a very crowded



congregation ; but I found myself a good deal straitened. I thought, that as I had preached twice on this subject with great liberty, I need not to bestow any time in reflecting upon it. I thank my God for rebuking me, and hope to look more to him in future.

Friday, 10th.—How wonderful is the goodness of God to me ! Everything that I could wish, and much more than I could have expected, has taken place. On Thursday, Sir John Stirling offered me his own mare for my northern tour ; and this day, Mr. Haldane has offered to accompany me. Surely goodness and mercy are following me all my way. Bless the Lord, O my soul, and all that is within me bless his holy name !

Saturday, 11th.—At five o'clock I went to dine with Lord Adam Gordon, at Holyrood House. His Lordship was extremely polite and affable : being an old Etonian, we talked much of Eton, and he remembered much of places adjacent, and of the various amusements there. He had given up his part of the Palace to Monsieur, while the royal apartments were fitting up ; and in the meantime inhabited those which belonged to the Duke of Argyle. Not an improper word was spoken by any person the whole time : having drunk our coffee, we left him, much pleased with his courtesy and kindness.

Sunday, 12th.—Mr. Buchanan lectured on Phil. i. 1—6. How wonderfully well he prays ! and how admirably does he expound ! Blessed be God for enduing him with so much grace and wisdom. The second part of the service I took, and preached with much liberty. In the afternoon I preached for Mr. Black. He has a good church, with a front gallery containing about a dozen seats one above the other, and full of young men belonging to the College. In the evening, I preached at Mr. Dickson's chapel, which was full at least half an hour before service ; not less than 2000 were in it, and hundreds went away, because they could not find admittance. God seemed to be with us in every part of the day : blessed be his name.

Monday, 13th.—Mr. B. went with me to dine at Rev. Mr. Colquhoun's, at Leith. Mr. C. is a truly good man. I preached for him that evening ; and had about 2000. It is the best church to speak in I ever saw.

Tuesday, 14th.—Went to dine with Lady Maxwell : she

delivered to me a message from Lady Grant, the wife of Sir James G., who is the head of that clan, desiring me to go and see her at Castle Grant, and offering to send her carriage a stage to meet me. Lady Glenorchy sent me a similar message by Dr. Erksine. The former invitation I cannot accept ; the latter, I hope to avail myself of. Preached at Mr. Dickson's chapel, which was quite full ; and afterwards supped with Mr. Black. What a delightful couple are Mr. and Mrs. Black ! There met us Mr. Haldane.

Thursday, 16th.—Sir John Stirling took me in his carriage as far as the Carron Works, in my way to Stirling. The person to whom I had a letter from Mr. Balfour shewed no disposition to communicate to me either information or pleasure ; he refused to shew me the boring of cannon, notwithstanding I convinced him that it was no secret to me. Here I was disappointed. I arrived about nine at Mr. Innes' (at Stirling.) Here I met with a very friendly reception.

Friday, 17th.—Set off to see the Caldron Linn and the Rumbling Brig. Very soon after dinner (which was at five) I retired, being to preach in Mr. I.'s church. There was a pretty good congregation ; but I did not find much unction.

Saturday, 18th.—This being the day before the Sacrament, there were two sermons in succession, one by Mr. Robinson, on 1 Cor. xv. 4. He has a good voice, and on the whole is a good preacher ; but I was heavy. Mr. Campbell succeeded him, and preached on Matt. xxvi. 'Let this cup pass.' The sermon was admirable, but too long. The former had been an hour and a quarter, besides prayer and singing ; and this was an hour and a half. Had I been fresh and lively I should greatly have enjoyed this excellent sermon ; but I had no ears to hear ; the length of the service wearied me exceedingly. Nor was I singular ; the whole congregation were much like myself ; many were asleep, and all the rest had a stupid unmeaning stare, that evidenced them to be altogether unmoved by the precious things that were spoken. After Mr. C. had finished, Mr. Sheriff, the minister of St. Ninnian's, went up, and (as they call it) gave directions respecting the time and manner of administering the Sacrament next day. To this he added a word of exhortation, which would probably have been three quarters of an hour more, had not Mr. C. desired him to be short. The whole service continued about four hours and a quarter. The last address, being short and

affectionate, seemed to arouse the congregation out of their lethargy; and indeed it was more to me than all the rest. I would not, however, subject myself willingly to such another season of fatigue.

Sunday, 19th.—Went with Messrs. Innes and Campbell to St. Ninnian's. Mr. Sheriff began the service, and preached an useful sermon from Heb. x. 10. After preaching above an hour, besides prayer and singing, he left the pulpit and went to the head of the tables. There he gave an exhortation respecting the Sacrament, which to me was more excellent than his sermon. He had some ideas that were new to me; viz. that on the Day of Atonement, the high priest alone slew the sacrifices; intimating that Christ alone should perform the office of atoning. The other was, that before the offering of the incense, he had on the common garments of the priests, but afterwards his golden garments; intimating that Christ should be raised in a glorified body. I communicated at the second table, where Mr. Campbell exhorted. His exhortation was exceedingly precious to my soul: I was quite dissolved in tears: I made a free, full, and unreserved surrender of myself to God. O, that I may ever bear in mind his kindness to me, and my obligations to him!—After communicating I left them, and saw, as I came into the churchyard, one preaching there in a tent. This preacher was Mr. C. of Bathcannor; I did not stop to hear him, lest I should lose the blessed frame in which my soul then was. I walked home alone by choice, and met numbers coming to the Sacrament, which, as I understood, lasted till about eight in the evening. They had about 1000 communicants—a fresh exhortation to every table—and a sermon to conclude. They who could stay there from beginning to end, with any profit to their souls, must be made of different materials from me.

Monday, 20th.—Balgonie. Here we were hospitably received by Lord and Lady B. There were prayers in the evening; and the conversation had a very useful turn.

Tuesday, 21st.—Lord B. accompanied us to Melville, the seat of Lord Leven his father, who has for nine years been Commissioner, *i.e.* the representative of the king in the General Assembly. His Lordship received us with much courtesy. He had a considerable part of his family with him. Our conversation was altogether spiritual; and the whole family evidently took pleasure in it. They wished me to speak in

the evening, and assembled about a dozen besides all their own family to hear. The Lord favoured us with a profitable opportunity. The house is large, but not grand: the furniture is old and plain; the pictures are few. There was, however, what is infinitely better than pomp and grandeur, a peace and harmony, the offspring of well-regulated habits and inclinations.

Wednesday, 22d.—To St. Andrew's.

Thursday, 23d.—St. Madoes. Stopped at Rev. Mr. Kennedy's, and a delightful visit we had. We found sweet communion with him and his wife. All the road from Dundee to Perth is exquisitely beautiful, along the banks of the Tay.

Friday, 24th.—Set out for Dunkeld—saw the Duke of Athol's grounds. Here I was fatigued with my walk—we declined prosecuting our journey, notwithstanding the horses were at the door. There, through mercy, I slept sweetly, and pursued my journey on Saturday 25th to Moulin: twelve miles in my way to Blair Athol. At Moulin, I visited Rev. Mr. Stewart, a most agreeable and pious man. The Sacrament was to be administered next day, and according to custom, there were two complete services: but the former alone was in English. I heard the discourse from Mr. E., minister of Blair. He is an old man, and wants life and animation. Neither myself nor Mr. H. was much edified. After the service we went to Blair. We returned through Killcrankie Pass to Moulin.

This was the first step of my return.

Sunday, 26th.—Sacrament Sunday at Moulin. The congregation was numerous, and the communicants almost 1000. I preached a short sermon, and while they were partaking, I spoke a few words of encouragement, and bid them depart in peace. I expressed to them in the former exhortation my fears respecting the formality which obtains among all the people, and urged them to devote themselves truly to Jesus Christ. After that I partook with the third table. On the whole, this Sabbath was not like the last. Then I was very much affected: now I was barren and dull: God however is the same, and his word is unchangeable; and in *that* is all my hope. Woe be to me if I were to be saved by my frames: nevertheless, I would never willingly be in a bad one. At six in the evening I preached again to those who understood English; but they were few, and they seemed not to understand me. In the evening, Mr. Stewart came up into my

room ; and we had much and useful conversation about the ministry. He complained much of unprofitableness, and was much affected during the conversation. We prayed together, and parted very affectionately with the ‘Osculum pacis.’ He promised to write to me.”

[This proved a most important meeting to Mr. Stewart : and little did Mr. Simeon imagine, during his ‘barren and dull’ state that day, what blessed results would follow from this evening conversation. Mr. Simeon narrates the circumstance more in detail in his *MEMOIR* (1813).

“When I was in the Highlands, it was my intention to go as far as the pass of Killicrankie, and afterwards return to Dunkeld, on a Friday afternoon. But at Dunkeld I felt myself poorly ; and when my horses were brought to the door, I ordered them back ; and proceeded to Killicrankie the next day. At Moulin, a village four miles from K., I called to see a Mr. Stewart, to whom I had a letter of introduction ; and as it was the day of preparation for the Lord’s Supper, which in Scotland is observed with peculiar solemnity and long public services, I agreed to visit the pass of K., and return for his services and spend the Sabbath with him. Mr. Stewart, the minister, was a man in high repute, both for amiableness of manners, and for learning ; but he was very defective in his views of the Gospel, and in his experience of its power. When we were all retiring to go to bed, I had him with me alone in my chamber, and spoke such things as occurred to my mind with a view to his spiritual good ; and it pleased God so to apply them to his heart, that they were made effectual for the opening of his eyes, and bringing him into the marvellous light of the Gospel of Christ. From that moment he changed the strain of his preaching, determining to know nothing among his people but Jesus Christ and him crucified ; and God has now, for these fifteen years, made his instructions most eminently useful for the conversion and salvation of many souls.”\*]

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\* For a full account of this revival of religion at Moulin, see the *Memoirs of Dr. Stewart*. In Mr. Simeon’s copy of the work, given to him in 1822 by Dr. Buchanan, he has written :—“When I preached all through Scotland in the year 1796, the expediency of it was doubted by some on this side of the Tweed. But no one who reads this *Memoir* will doubt it.”

"Monday, 27th.—To Taymouth.

Tuesday, 28th.—To Inverary. Our minds the whole day were in a most comfortable frame. We arrived at our inn; having unbounded cause for thankfulness to God. O! for an heart to praise him.

Wednesday, 29th.—To Aroquhar and Luss.

Thursday, 30th.—To Ben Lomond. From the foot we arrived at the top in three hours. Mr. H. and myself then went to prayer, and dedicated ourselves afresh to God. We then surveyed the scenery, which to the north-west was exceedingly grand; for immediately across the lake were a vast multitude of hills, whose lofty summits, clad in russet, formed a view totally different from anything I had ever seen. We had a bird's-eye view of them, and their appearance was inexpressibly majestic.

Friday, July 1st.—At Dumbarton, and to Glasgow.

Sunday, 3d.—Had an interview with Rev. Mr. Falconer. He is minister of the English chapel; and at his request I preached for him both morning and afternoon. I had good seasons on the whole; thanks be to God for them. In the evening I preached at the College Kirk. There was a large audience, and the place was well calculated to speak in. Blessed be God for a good season. After service a great many ministers came into the vestry.

Monday, 4th.—I preached at eleven o'clock at the chapel of ease to a very considerable congregation.

Tuesday, 5th.—I preached at twelve o'clock at Kilsyth, at Rev. Mr. R.'s. All his elders met after the service, and commissioned him to thank me in their name. This is an encouragement to preach more, both 'in season and out of season.'

Wednesday, 6th.—At Glasgow. In the evening I preached again at the chapel of ease to a very large congregation; I suppose 1800 persons. We had a refreshing season, especially while addressing young persons, from Isaiah lv. 8, 9. Rev. Mr. Falconer, the English minister, was one of my audience. He had previously called upon me to desire that I would preach for him again. His congregation had been pleased with what they had heard, and commissioned him to repeat his invitation. This I look upon as a special mercy from God; for though I endeavoured to speak prudently, I withheld nothing that was profitable to them. In the evening several were

invited by my worthy host to sup with me : amongst these was Mr. Dale, the proprietor of the works at Lanark.

Thursday, 7th.—To Hamilton and Lanark. We did not stop in the town, but proceeded to the cotton-mills, by the express desire of Mr. Dale. After being refreshed with a dish of tea, I spoke to 4 or 500 children, besides about 200 grown persons. The children were orderly and uniformly clothed ; but I was not able to fix their attention long. It did not appear to me a profitable season ; the fault was my own ; I had not studied any subject, nor was my spirit devoutly impressed with my office and employment. Thanks be to God who has given One to bear the iniquity of my holy things.

Friday, 8th.—Went to see Lady Ross's grounds. Here also I saw blind men weaving. They had just been taught a little in the asylum at Edinburgh.

MAY I NEVER FORGET THE FOLLOWING FACT :—

One of the blind men on being interrogated with respect to his knowledge of spiritual things, answered, ' I never saw till I was blind ; nor did I ever know contentment when I had my eyesight, as I do now that I have lost it : I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eyesight till 25, and had been blind now about three years. My soul was much affected and comforted with his declaration. Surely there is a reality in religion ! In the evening we arrived at Edinburgh, crowned with mercy and loving-kindness.

Saturday, 9th.—It being the day before the Sacrament in the Canongate Church, there was a sermon there by Mr. Dickson. Mr. D. is a blessed man of God, and I trust a very useful minister of Christ.

Sunday, 10th.—Now for the third time I partook of the holy Sacrament. Mr. Buchanan preached upon Ps. xlii. 1, 2. ' As the hart,' &c. His sermon was well calculated for usefulness : it was in every respect judicious, and well delivered. He afterwards fenced the tables judiciously for about half an hour, and then served the first table ; when his observations were truly edifying and comforting. At the fifth table I myself partook. I had a delightful season, and Christ was peculiarly precious to my soul. I did not attend to the exhortation, but to my own meditations ; for indeed the

custom of giving continued exhortations is very bad, inasmuch as it prevents people from attending to their own private and personal concerns. On my return home I found a still richer savour of divine things, so that never in my life did I feel my soul filled with more self-abhorrence, or more admiring thoughts of the Saviour's love. I dined at Mr. B.'s, but did not, like the others, return to church. I had to preach a sermon in Lady Glenorchy's chapel; there were about 3000 people in it; and the Lord gave me liberty in addressing them on behalf of the destitute sick; and they collected what was much more than I believe they ever had before. I found myself so indisposed by my cold, that this duty was all which I thought it prudent to undertake in this day. Mr. Haldane gave me a parting prayer at night.

Monday, 11th.—I was still poorly, but ventured out to the accustomed service after the Sacrament. Sir Harry Moncreiff preached on self-denial; and a very deep, sensible, and experimental sermon it was. He shewed that we were called to deny ourselves, 1. in resisting whatever obstructed the divine life; 2. in exercising the duties and functions of the divine life. I was so poorly I could scarcely open my eyes; but this did not prevent me from hearing with profit. After sermon this morning, my dear friend, Mr. Haldane, left me, after having been my companion three weeks. We were mutually affected with fervent love to each other, and with thankfulness that we had been permitted so to meet together.

Tuesday, 12th.—I was so much worse that I thought it prudent to send for Mr. Bell, the most eminent surgeon in Europe. I sat all the morning in an easy chair, not having an idea in my mind. He gave me leave to preach in the evening. In my sermon the Lord vouchsafed to me and to the people much of his presence. It was a solemn and impressive season. Nor was I at all the worse for my exertions.

Wednesday, 13th.—I was manifestly better, and joyfully paid my guinea to Mr. Bell. Lady Maxwell, and many others, sent to make inquiries after my health; thanks be to God for such love shewn to his unworthy servant. Once more, through the mercy of God, I was spared to preach in Mr. Dickson's chapel. This also was a very profitable occasion; and the last sermon that I preached in Scotland. Respecting all the sermons I preached, since my first departure from Cambridge to this hour, I must acknowledge, to the glory of my God,



and with most unfeigned thanks to his name, I have experienced the divine presence in a manner that I never have in my whole life during so long a period together. O that I may be constrained by this mercy to devote myself more entirely to the service of my blessed Lord and Master! My labours had rather a good effect on my bodily health; and I rested well through the night.—Adored be my God! Amen.

Thursday, 14th.—My dear friend Mr. Buchanan kindly assisted me in packing up, or rather, packed up my things for me. This done, *we concluded as we had begun with prayer.* I set off about two o'clock upon my return for England.

Saturday, 16th.—Reckoning Berwick, with three miles on the north and west of it, as a kind of neutral spot, I passed into England over the Tweed, and again devoted myself to God, who had spared and preserved me from the time that I first entered Scotland to the moment I left it. O that I could bear in mind the goodness of the Lord!

Wednesday, 20th.—Studley Park, and Hackfall.—In the course of conversation with the person who shewed me the grounds, I took occasion from the rocks to speak of Christ; and had the happiness to find that he had been lately awakened at the age of sixty. After much sweet conversation, wherein he spoke of the good done by the Methodists in that neighbourhood, I prayed with him in a small kind of hall on the summit of the highest hills. It was a refreshing season: and I bless God for it.

Harrogate, and Leeds.

Thursday, 21st.—I saw Mr. Atkinson. He gave me an affectionate and hearty welcome.

Saturday, 23d.—I went to breakfast with Dr. Coulthurst and his lady at Halifax.

Tuesday, 26th.—Arrived at Nottingham to breakfast: at Loughborough called on Mr. and Mrs. Cradock. Set off for Leicester; where I arrived a little before the evening service. Mr. Robinson desired me to preach; nor did I need any invitation; for I was glad of an opportunity to testify my love towards him, and had pressed forward nearly ninety miles in two days for that very purpose. It was an additional happiness to me to meet dear Mr. Lloyd there: his heart was full of love: blessed be God for him! Mr. Jones of Creaton, and Mr. Brotherhood, were also at Mr. Robinson's; the former is

but poorly in health and spirits, but in a delightful state as to his soul. It was a glorious sight to behold a week-day lecture so well attended; and on the whole I had reason to be thankful for divine assistance, as I hope the people had for somewhat of a blessing.

Wednesday, 27th.—After breakfast Mr. R. and Mr. L. went with me to visit — of whom, alas! I hear but poor accounts, which grieve me much. Mr. R. informs me that she seldom attends his church, and that she has suffered loss through the respect paid to her abilities. O, how dangerous is it to meet with honour and applause! May God keep *me* from so abusing that measure of love and respect which I have received through the whole of my journey.

Thursday, 28th.—Harborough and Oringbury.

Friday, 29th.—I went to Mr. Kilvington's early, and breakfasted there; he is in the parsonage, a comfortable situation—a quiet haven after all his storms.

To Thrapston.

My servant not meeting me at Huntingdon with my mare as I expected, I went gently to Yelling, and stayed there all night. Mr. Venn breaks apace, but is in a blessed frame.

Saturday, 30th.—I arrived at Cambridge, (thanks be to my God,) in perfect safety; and found all things as I left them. *May God enable me to devote myself to him more unreservedly than ever!*"

The Rev. Dr. BUCHANAN to Mr. SIMEON.

"Canongate, July 18, 1796.

.... "Many, I trust, have cause to thank God for your visit to Scotland; as for myself, I consider it as one of the greatest mercies I have received for a long time; and had nothing else been the result of my journey to England, I would have thought myself amply repaid. The friendship that has taken place betwixt us is founded not on the fluctuating principles of the world; and shall continue, I hope, to exist when this world and all its fleeting vanities shall be for ever at an end."

The Rev. Mr. BLACK to Mr. STEWART.

"Oct. 1796.

"I cannot express the heartfelt joy which I have received from your two last letters. I desire to join with you in giving all the praise to Him, to whom alone it is due, who hath

shewed you the power of his works, and what great things he can and will do for those that hope in his mercy. Indeed the more I think upon the means of your present revival, the more I am filled with astonishment at the methods of the Lord's dealing with his people. Mr. Simeon's visit to Scotland was altogether unexpected. He has told me, that till he saw Dr. Buchanan, he had no more idea of coming to Scotland, than of going to the East or West Indies. His calling at Moulin was equally unlooked for. The letter which introduced him was quite a random thought that occurred to me, I cannot tell why or how. Upon what trivial circumstances do many of the most important events of our lives turn ! Two strangers from a distance must be sent to Moulin, at a season of peculiar solemnity, to become the instruments of good to your soul, and through you to the souls of many. O, my dear Sir, 'magnify the Lord with me, and let us exalt his name together.' He is 'excellent in counsel, and wonderful in working;' and your experience is now added to that of thousands who can declare, that verily there is a God that heareth prayer. I rejoice to hear that this lively, comfortable frame of mind still remains, and that it is attended with renewed alacrity in your public work. Long may it continue so, for your own comfort, and the benefit of your people ! But changes, inward as well as outward, you must expect to meet—with many a dark and rugged step. But O ! what a privilege is it to know where relief is to be found : to know, experimentally, the power and grace of our Almighty Physician ; and, under a daily, deep conviction of our guilt and helplessness, to be committing our souls, our families, our flocks, our every concern, into *his* faithful hands who careth for us."

Dr. BUCHANAN to Mr. SIMEON.

"Oct. 25, 1796.

... "The accounts you give me of the good that is doing at Cambridge fill my heart with joy. Oh ! may you have a great, a very great deal of such news to send me from time to time. What so reviving as to hear of poor sinners, especially young ones, enquiring after God their Maker and Redeemer ; and still more, of persons in the ministry, who begin to perceive the glory, and feel the power of that blessed Cross, at which they once stumbled and were offended. My dear brother, our gracious Master has been pleased to honour

you greatly in this best of works. I have Mr. Black's permission to transcribe the following paragraph from a letter he lately received from Mr. Stewart of Moulin, which will shew you what good you were the instrument of doing in one important instance when in Scotland. 'The sentiments,' says Mr. Stewart, 'I have felt since Mr. Simeon's visit, you have been pleased to call a revival; and I am not sure but an expression of my own may have suggested the word. The word however does not strictly apply. It was no revival: I never was alive till then. I think however I was in a state of preparation. I was gradually acquiring a knowledge of divine truth. It was given me to see that such truths are contained in the Scriptures; but I did not feel them. Indeed I yet feel them but very imperfectly. I know nothing to which I can so fitly compare myself as to Ezekiel's dry bones, when they were covered with flesh and skin, but were without life or sensation. It was reserved for Mr. Simeon to be the man, who should be appointed to prophesy to the wind and say, Come from the four winds, O breath, and breathe upon this dead body, that it may live, &c.'—What joy should this give you, and how much should it animate all of us to be faithful and zealous in speaking for God, when he gives us opportunity. I desired both Mr. Black and Mr. Haldane to inform Mr. Stewart that you would be glad to hear from him."

The Rev. A. STEWART to Mr. SIMEON.

"Dear Sir,

"Moulin, Nov. 25, 1796.

"Ever since the few happy hours in which I was blessed with your company, I have daily thought, with pleasure and gratitude, of the Lord's loving-kindness to me in sending two of his chosen servants, so unexpectedly and so seasonably, to speak to me the words of life. Often have I longed to express to you my ideas and feelings; but knowing your many engagements, I was unwilling to obtrude myself on you as a correspondent; especially as the number of these must have been considerably increased by your late excursion to Scotland. My kind friend, Mr. Haldane, in a letter I received two days ago, tells me you have not forgotten me, and that you desire to hear from me. I cannot any longer deny myself the pleasure of complying with your kind request. I wish I knew how to express my filial regard and attachment to one, whom I have every reason to consider

as my spiritual father. If Onesimus might call Paul his father, with the like reason may I call Mr. Simeon mine. For indeed I found from your conversation, your prayers, preaching, and particularly from our short interview in your bed-room, more of religious impression, and more of spiritual life and ardour infused into my soul, than ever I was conscious of before. I had read and heard about the natural state of man, and about the grace of the Gospel; but never till then felt its power. My opinions were, I believe, pretty free from error; but they had not yet affected my heart. I knew, and had no doubt, that the objects revealed in the Gospel were real; but I did not see them, feel them, taste them. O, my dear Sir, praise the Lord on my behalf, who hath given me to perceive something of his glory and his grace, as displayed in Christ Jesus; though I have a great deal yet to see and to learn . . . . In emulation of your manner of preaching, I have for four months past preached English from short skeletons, without reading, or committing to memory; a thing I had never attempted before. My discourse is less correct, and must offend a critic; but it is more energetic, and may profit a soul that is hungry for the bread of life. Apropos of skeletons, Mr. Haldane has just sent me yours. I have done little more yet than cut up the leaves, and glance at a page or two. I already see in them the correct, orderly, logical brain of a Cambridge graduate; and I am sure I shall find, on further perusal, much sound, salutary instruction. I see in the Essay many things wholly new to me: for at the Divinity Hall where I studied, or rather attended, we never got one direction how to make a sermon. As I am only beginning to practise the art of preaching, I hope I may get profit by these instructions . . . . Next to the conversation and society of my respected friends, I have always found their letters one of the most efficacious means of quickening and rousing the faint spiritual principle within me. If you can spare time to write to me, I shall esteem it as a high favour, and I am sure it will do me good. Through the Lord's kindness to us, my wife, sister, and little boy are all well. We enjoy peace, harmony, and the comforts of domestic society in an uncommon degree. We all join in most affectionate and respectful regards to you. Grace and peace be with you.

"Yours most sincerely,

ALEX. STEWART."

"P.S. A poor woman in this village, who heard you preach here, insists on my letting you know how much she enjoyed your discourse, and how much she was revived by it. She is one of the few real Christians, whom I can number in my parish. She lives quite alone, in a small hovel, on a very scanty provision, confined almost entirely to her seat by weakness and distress of body. Yet she is for the most part cheerful, and always resigned and thankful. She enjoys a great measure of the Lord's countenance, and lives much in communion with him. She is able, on some few occasions, to bear being carried on a chair to church. Some one or other of us generally visit her once a day.—Do, my dear Sir, remember me in your prayers. In mine, such as they are, I seldom omit making mention of you. What a privilege it is to be allowed to ask blessings on those we love !"

MR. SIMEON to MR. STEWART.

"My very, very dear Friend,

"Among the many rich mercies which God vouchsafed to me in my late excursion, I cannot but consider the sweet interview which I enjoyed with you, as one of the greatest. There is an unaccountable union of heart with, or, if I may so express myself, an outgoing of the soul toward some persons, which we feel instantaneously, and we know not why. There is something that irresistibly impresses the mind with affection, and disposes one to communicate one's ideas with freedom and familiarity ; such I felt almost the first instant I saw my dear friend at Moulin. I hope it is an earnest of that everlasting union, which our souls shall enjoy in the regions of light and love. Often have I reflected on the peculiar circumstances which, contrary to my own intention, brought me to stop under your hospitable roof. It had been Mr. H.'s purpose and my own, to have been with you on Friday to tea, and either have stopped with you that night, or gone to Blair, as might appear expedient. Our horses were actually saddled and brought to the door, and we were going to mount. But I felt a very unusual languor and fatigue, by means of the long walk we had taken at Dunkeld ; and on my proposing to abide there that night, Mr. H. readily acquiesced. Even then we had no idea of spending the Sabbath at Moulin. Our great object was to get to Glasgow by a certain day ; and

though this was far from being our reason for accepting your invitation to return from Blair, yet the circumstance of our being somewhat advanced in our journey, weighed a little in the scale, perhaps as much as one part in twenty. The circumstances of your having the Sacrament, of our being able to enjoy the company of your other visitors, of there being no service at Blair, and of our having a longer intercourse with yourself, were our principal inducements to return to you. But had not so many circumstances concurred, it is more than probable we should have abode at Blair. It has often brought to my mind that expression of the Evangelist, 'he must needs go through Samaria.' Why so? It lay in his way, you will say, from Judea to Galilee; true, but how often had he taken a circuit, going through the towns and villages round about! But the Samaritan woman was there, and for her God designed an especial blessing. What thanks can we ever render to God for those turns in his providence, which at the time appeared insignificant, but afterwards are found to have been big with the most important consequences! It is our privilege to expect those invisible interpositions, if we commit our way to Him; and every instance that comes to our notice, should encourage us to acknowledge Him in all our ways. I am exceedingly comforted, my dear brother, with the account which you give of your soul. O how desirable it is for all, but especially for ministers, to have their souls deeply and devoutly impressed! What is religion without this? What are duties without this? Alas! a dry, insipid, unsatisfying, unproductive form. I pray God that what you now experience may only be as the drop before the shower. Surely this is happiness, to taste the love of God, to find delight in his service, and to see that we are in a measure instrumental to the imparting of this happiness to others,—this, I say, is a felicity which nothing but heaven can exceed. Often have I implored this blessing upon yourself and upon your sister, (with whose unaffected piety my soul was much refreshed,) and upon your whole family; and I hope, that to my dying hour, my prayers and thanksgivings upon your account shall yet ascend up before God. I hope, too, that you will bear my unworthy name upon your heart, whenever you get within the veil.

"The account you give me of the dear poor woman rejoices my heart. How often does God magnify the exceeding riches of his grace towards objects whom the world looks upon with

contempt; and angels esteem it an honour to minister to those who have hardly the necessaries of life! I admire this! I adore God for it; it is to me a delightful proof of his goodness, and of his all-sufficiency to make us happy. Pray give my fervent love to her. If I could, I should very cheerfully send her something more substantial. I bless God for Mrs. S.'s recovery, and, with Christian respects to her and your sister, remain yours."

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## CHAPTER VII.

MEMOIR CONTINUED. (1796—1799.)

"IN 1794 I was chosen lecturer of Trinity Church without opposition; and as I thought it unprofitable for one minister to labour three times a day in the same Church, I invited my dear and honoured friend Mr. Thomason to become my assistant, and procured the curacy of Stapleford, in which he might minister in the morning, and I in the afternoon. Thus we both were fully employed; and it was a great joy to me to have such a colleague to labour with me. On his becoming my assistant (Oct. 1796), I judged it expedient to continue meeting my people all together in one body, because there was not now the same necessity as formerly, and because he no less than myself would be involved in any obloquy that might attend it. To have some opportunities of meeting my people I considered as indispensable; for how could I know my sheep, if I did not see them in private? and how was it possible for me to visit so many at their own houses, and to find out all their different states and trials? If there were regular seasons for us to meet together, I could from time to time invite them to state to me, either before others, or in private, whatever they might wish to say: and I could learn by conversation something respecting the state of their souls before God. I could learn, too, whether any were in danger of being drawn away by the Dissenters, or were imbibing any erroneous tenets, or were acting in any respect unworthy of their holy profession. I am aware that even such societies as these are by many accounted irregular, and that very few of the governors of our Church would sanction them. Indeed it is a curious fact, that the establishing of such societies is generally sup-



posed to indicate an indifference towards the Church, when it actually proceeds from a love to the Church, and a zeal for its interests. Were the Bishops acquainted with the ministers who are called Evangelical, they would soon see the importance, yea, and the absolute necessity, of such meetings, not merely for the edification of the people, *but chiefly for the preservation of the Established Church*. The Dissenters in general, and the Methodists in particular, have such meetings; and they are found to be of the highest utility for the cultivation of mutual love, and for the keeping of their respective members in one compact body. Where nothing of that kind is established, the members of any Church are only as a rope of sand, and may easily be scattered with every wind of doctrine, or drawn aside by any proselyting sectary. What influence can a minister maintain over his people, if he does not foster them as a brood under his wings? As to the idea of such meetings being contrary to our obligations as ministers of the Establishment, let any one read the Bishop's Charge to the Priests in the Ordination Service, and say, whether a clergyman can fulfil his duties without them? I am well persuaded he cannot; and experience proves that wherever there is an efficient ministry in the Church without somewhat of a similar superintendence, the clergyman beats the bush, and the Dissenters catch the game: whereas, where such a superintendence is maintained, the people are united as an army with banners. This has been the case in Cambridge to an extraordinary degree; for in the thirty years that I have ministered at Trinity Church, the Dissenters have not (as far as I recollect) drawn away three whom I was not glad to get rid of. It has only been the refuse, who have first lost all simplicity of mind, if not wholly departed from God, that they have been able to steal from me. The number of my people, I mean of those who appeared to be spiritually enlightened, were about 120; (those who came to my Church from the adjacent villages being of course omitted, on account of their distance from me :) and these I divided into six societies, of about twenty each; so that by meeting two societies and one in every alternate week, I could see them all in the month. In these societies I separated men and women, and associated together those who were most suited to each other. One society in particular I made of those who were more judicious and experienced, and who were denominated stewards, from their having

to dispose of the alms which we regularly collected in all the societies for the relief of the poor. A select number had been separated to this office even whilst we were meeting all together ; and therefore it seemed highly expedient that they should constitute a separate society now. Besides, I had now a further view in forming them into one society : for as now I could only meet the different individuals once a month, instead of once a week, it was desirable that I should have some in whose judgment I could confide, to inform me of all that was passing among the people ; for instance, whether any were turning back from God, or inclining to the Dissenters, or in any view whatever needing my peculiar care : by them, too, I could learn, far better than by any other means, the state of those who were desirous of uniting themselves with us. Moreover, I could make use of them in the first instance to rectify any little disorders, and reserve myself to interpose in matters which they were unable to accomplish. I considered myself as a coachman upon the box, and them as the reins, by which I had immediate access to every individual in my Church : and, from the most mature reflection, I cannot but consider this as of the greatest importance to the welfare of any people. That it is open to abuse is certain ; and what is there that may not be abused ? Even the Apostolic Churches were more or less distracted by the conceit of some, or the violence of others ; and whilst human nature is what it is, we cannot hope to find any society of men on earth free from some kind of evils ; but whilst I was able to attend to all the societies myself, there was as little evil arising from this arrangement, as can be expected in any society on earth. It pleased God, however, to afflict me at last with almost a total loss of my voice, so that for the space of two years I could do very little in public, and nothing at all in private ; and during that time several of the people became conceited and headstrong. Long before I changed the plan from one society to six, there had been a weekly meeting for prayer (as there was in many other places through the kingdom) on account of the war : and when the change was made, that prayer-meeting was continued, being carried on by the people without me : for, on account of my numerous societies and engagements, I could not be present at them. This was an evil ; but it was one which I could not remedy. Could I have superintended and conducted them myself, I have no reason to think

that any evil would have arisen from them : but, where people are left to themselves, the most conceited and the most forward will take advantage of it to shew their evil dispositions ; and if they can gain an ascendancy, (which they too frequently will,) they will prove a plague and a grief to the minister that is placed over them. So I found it : and when I returned among my people, I strove in vain to reduce them to a better state. Not that any great evil immediately appeared ; but I saw that some of the chief stewards had lost a measure of their simplicity and tractableness ; and the general rage which had recently arisen through the nation for itinerant preaching, had visibly infected some amongst them. This I endeavoured to stop ; being well convinced, that, whether it was evil in itself or not, it was not possible for me as a minister of the Established Church to countenance such proceedings amongst my people, since I should assuredly be represented by my enemies as a patron and encourager of these irregularities. To a certain extent I prevailed ; for I summoned the stewards to make known to them my views of the subject, and actually expelled from my societies one, who had taken out a licence as a preacher. But within these two years (*i.e.* about 1811) matters have been brought to a crisis ; and the lamentable state of my people has fully appeared."

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We must here interrupt Mr. Simeon's narrative, as the *MEMOIR* passes on immediately to the record of matters which did not take place till long after this period. We shall endeavour, as far as possible, to supply the history of the interval from the scanty materials which are at present accessible.

Mr. Simeon had now for some time been engaged in giving instruction to a select class of Students on the Composition of Sermons : and having found by experience the value of the rules laid down by Mr. Claude\* in his celebrated Essay on the subject, he prepared to publish a new edition of the work, adopting the translation from the French, already made by

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\* The Rev. John Claude was "a minister of the reformed religion in France, who preached upwards of forty years with great acceptance, first at St. Afrique, afterwards at Nismes, and lastly, at Charenton." From the violence of the persecution in France he was compelled to flee to the Hague, where he ended his days.

Mr. Robinson of Cambridge. So far back as the commencement of 1792, Mr. Simeon had made an abridgement of the Essay for the use of his class ; and at the end of this manuscript syllabus there are appended some 'additional observations' of his own.\* Having revised and considerably improved Mr. Claude's Essay, he published it in 1796 with an Appendix containing one hundred Skeletons of Sermons, several being the substance of discourses preached by him before the University. This Appendix was the germ of that great work, which ultimately extended to twenty-one large volumes, and was emphatically the work of his life. It may be worth while to notice Mr. Simeon's design in compiling this Appendix, at a time when he could so little foresee to what results it would lead him. His observations also on the nature of the work itself may not be without their use to those who feel anxious to preach the Gospel with efficiency as well as fidelity.

"Instruction," he observes, "relative to the composition of Sermons is of great importance, not only to ministers, but, eventually, to the community at large. And it were much to be wished that more regard were paid to this in the education of those who are intended for the ministry. It has sometimes been recommended to the younger clergy to transcribe printed Sermons for a season, till they shall have attained an ability to compose their own. And it is to be lamented, that this advice has been too strictly followed : for, when they have once formed this habit, they find it very difficult to relinquish it. . . . To remove, as far as possible, these difficulties from young beginners, is the intent of the Skeletons annexed to this Essay. The directions given in the Essay itself cannot fail of being helpful to every one who will study them with care : but there appears to be something further wanted : something of an intermediate kind between a didactic Essay like Claude's, and a complete Sermon ; something, which may simplify the theory, and set it in a practical light. . . . A scheme, or Skeleton of a discourse, is that species of composition to which we refer. It should be not merely a sketch or outline, but a fuller draft, containing all the component parts

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\* The following are not unworthy of notice : "Get the mind impressed with the subject ;—Write your own before you consult commentaries—Often stop and ask, What am I writing upon ? What have I undertaken to explain and illustrate ?"

of a sermon, and all the ideas necessary for the illustration of them, at the same time that it leaves scope for the exercise of industry and genius in him who uses it. The pious and learned Bishop Beveridge has written four volumes of such Skeletons, under the title of *Thesaurus Theologicus*: and if the author had intended them for publication, he would probably have so completed his design as to supersede the necessity of any similar work. . . . That so great a divine should write so many compositions of that kind *solely for his own use*, is a clear demonstration of his judgment with respect to the utility of them in general: and the circumstance of his never intending them for the public eye, is sufficient to exculpate any one from the charge of presumption who should attempt an improvement. The following Skeletons are not intended particularly to exemplify Mr. Claude's rules . . . but rather to illustrate one *general* rule; namely, to shew how texts may be treated in a *natural* manner. The Author has invariably proposed to himself three things as indispensably necessary in every discourse—UNITY in the design, PERSPICUITY in the arrangement, and SIMPLICITY in the diction. . . . If his life be spared, he hopes to form a system of doctrinal, practical, and experimental divinity in a series of Sermons, each of them contained in two pages, like the specimens here exhibited. . . . What may be the number of these he can at present form no idea: they may be comprehended in three hundred, or may extend to five hundred.\*

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Towards the close of this year Mr. Simeon preached a Sermon before the University, on Mark xvi. 15, 16, which he immediately published, under the title, 'The Gospel Message.' To this he "annexed four Skeletons upon the same text, treated in four different ways, with a view to illustrate all Mr. Claude's Rules of Composition and Topics of Discourse." The Sermon was delivered Nov. 13, 1796, and before the end of the year no less than five editions had been published; so great an interest appears to have already been excited on the subject. In the month of April following, both this and the former publication called forth a very favourable review in the *British Critic*; of the latter work the Reviewer observes:—"The

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\* They eventually reached to the number of two thousand five hundred and thirty-six.

four sketches subjoined, of the same text treated on four different plans, afford a more extraordinary proof than even the former book, of the Author's vast resources in point of matter, and uncommon skill in arrangement." In the preface to this discourse Mr. Simeon makes some valuable remarks on the various modes of preparing and delivering a sermon ; which perhaps may be inserted here at length, not only on account of their intrinsic worth for young ministers, but as conveying Mr. Simeon's deliberate judgment on a subject, to which for forty years afterwards he devoted his incessant attention.

"It is not possible to say what is the best mode of preaching for every individual, because the talents of men are so various, and the extent of their knowledge so different. It seems at all events expedient that a young minister should for some years pen his sermons, in order that he may attain a proper mode of expressing his thoughts, and accustom himself to the obtaining of clear, comprehensive, and judicious views of his subject ; but that he should always continue to write every word of his discourses seems by no means necessary. Not that it is at any time expedient for him to deliver an unpremeditated harangue ; this would be very unsuitable to the holy and important office which he stands up to discharge. But there is a medium between such extemporaneous effusions and a servile adherence to what is written : there is a method recommended by the highest authorities, which, after we have written many hundred sermons, it may not be improper to adopt. The method referred to is, to draw out a full plan or skeleton of the discourse, with the texts of Scripture which are proper to illustrate or enforce the several parts, and then to express the thoughts in such language as may occur at the time. This plan, if it have some disadvantage in point of accuracy or elegance, has on the other hand great advantages over a written sermon : it gives a minister an opportunity of speaking with far more effect to the hearts of men, and of addressing himself to the passions, as well by his looks and gestures, as by his words. Archbishop Secker, in his last Charge, after observing in reference to the *matter* of our sermons, 'We have, in fact, lost many of our people to sectaries by not preaching in a manner sufficiently evangelical ;' adds, in reference to the *manner* of our preaching, 'There is a middle way, used by our predecessors, of setting down in short notes the method and principal heads, and enlarging on them

in such words as present themselves at the time: perhaps, duly managed, *this is the best.* He then proceeds to express his disapprobation of what is called, mandating of sermons, or repeating them from memory. This custom obtains much among foreign Divines, and throughout the whole Church of Scotland; and in the Statute Book of our University there is an order from King Charles II. that this should be practised by all the Clergy, as well when preaching before the University and at Court, as before any common audience.\* This shews at least that, if a minister had thoroughly studied his discourse, it was deemed no objection against him, that he delivered it without book. But the way proposed by Archbishop Secker seems far preferable, on account of the unnecessary increase of labour to the minister, and because the repeating of a sermon will most generally appear, as the Archbishop justly expresses it, like 'the saying of a lesson.' Many other authorities of the greatest note might be adduced, (as those of Bishop Wilkins, Bishop Burnet, Archbishop of Cambray, &c.), if it were the Author's wish to vindicate this mode of preaching; but he is far from thinking it proper for all persons or in all places. He considers it, however, as extremely useful, where a minister's talents will admit of it. But, after all, the great concern both of ministers and private Christians is, to enjoy the blessing of God upon their own souls. In whatever manner the Truth may be delivered, whether from a written discourse, or memoriter, or from a well-digested plan, they may

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\* Mr. Vice-Chancellor and Gentlemen,

Whereas his Majesty is informed, that the practice of reading Sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty has commanded me to signify to you his pleasure, that the said practice, which took beginning with the disorders of the late times, be wholly laid aside, and that the aforesaid Preachers deliver their Sermons both in Latin and English by memory or without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of all foreign Churches, to the custom of the University heretofore, and the nature and intendment of that holy exercise. And that his Majesty's commands in the premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons, as shall continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice-Chancellor for the time being, upon pain of his Majesty's displeasure.

Oct. 8, 1664.

MONMOUTH.

Page 300 of the Statute Book.

expect that God will accompany it with a divine energy, if they be looking up to him in the exercise of faith and prayer. In this hope, the following Sermon, and the Skeletons annexed to it, are sent forth into the world : and if by means of them the excellency of the Gospel may be more clearly seen, its importance more deeply felt, and its strengthening, comforting, sanctifying efficacy more richly experienced, the Author's labours will be abundantly repaid."

On the subject of the rapid issues of this Sermon, and his plans for future publications, Mr. Simeon thus writes to his beloved and honoured friend at Lynn, the Rev. E. Edwards.

" Dec. 15, 1796.

" Many of my friends have stepped forth to promote the spread of my Sermon, insomuch that the fourth and fifth editions are come out this day. I hope it will please God to render it useful both to ministers and people. I am sure I never thoroughly understood Claude (if I now do) till I set myself to that work. If it prove beneficial to none other, it has not been lost upon myself. You will easily perceive that it has cost me some trouble : but though I am more lazy and indolent than I dare express to any of my fellow-creatures, I have, through mercy, some little desire to work while it is day. I want very much to know what my friends would wish me to do. I long to begin my work, but cannot tell what will be best. Pray advise me ; I absolutely demand your advice ; because, if I rate my advisers at fifty, your vote alone will count for twenty—Shall I set about a volume of about three hundred Skeletons ?—Or, shall I set about one hundred half-hour Sermons ?—Or, shall I write Sermons of three-quarters of an hour long, and consequently make them occupy three Volumes instead of two ?—Or, shall I mind my own business, and trouble the public no more ?—What an ease would it be to my mind, if two or three friends would join in telling me to adopt the last of these plans ! I assure you I would regard them most faithfully, and most joyfully. A sow does not love the mire so much as I do idleness. May God pity, pardon, and renew me ! With most affectionate respects to Mrs. E. and other kind friends, I remain your most loving, most indebted friend,

" C. S."

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The subject of Missions to the Heathen continued to be one of absorbing interest to Mr. Simeon ; and he spared no pains to excite the zeal and secure the aid of his most influential friends in furthering the sacred cause. His earnestness and love were felt to be worthy of imitation even by Mr. Wilberforce himself, as appears from his Journal :—

“ Thursday, July 20. To dine at Henry Thornton’s, where Simeon and Grant, to talk over Mission scheme.

“ July 22. Simeon with us—his heart glowing with love of Christ. How full he is of love, and of desire to promote the spiritual benefit of others! Oh! that I might copy him, as he Christ. My path is indeed difficult, and full of enemies. But God in Christ can and will strengthen and uphold us if we trust in him.

“ Nov. 9. For Missionary Meeting — Simeon — Charles Grant—Venn. Something, but not much, done—Simeon “ in earnest.”

Amongst other distinguished friends, who were ready to give him their aid, Mr. Simeon received the assurance of cordial regard, and readiness to co-operate in the scheme, from the celebrated Dr. Coulthurst\* of Halifax. Dr. C. writes,

“ Oct. 31, 1797.

“ . . . . “ I rejoice to hear that the Mission-business succeeds so well ; and if my poor endeavours can be of any avail, you are most sincerely welcome to them. . . . . Mr. Burnet and several of my Cambridge friends informed me that you had preached the Assize Sermon last summer ; and that it was heard with great attention and respect. You must expect for your loyalty to undergo the fiery ordeal of Jacobinical criticism : Mr. Ben Flower, the authors of the *Analytical Review*, &c. &c. will honour you with their calumny. Your Skeletons were spoken of with great approbation. I do not use them myself, but I have lent them to some of my friends, who have occasionally used them. I had heard of the old Provost’s death. You have lost a man, who (whatever might

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\* Dr. Coulthurst, on account of his talents, was selected to be the opponent of Dr. Milner in 1786, when he kept the “ Splendid Divinity Act,” to which Bishop Watson alludes in his *Anecdotes* of his own life. “ I remember, (he says,) having seen the Divinity Schools, when the best Act, by Coulthurst and Milner—*Arcades ambo*—was keeping, that I ever presided at, and which might justly be called a real Academic entertainment, filled with auditors from the top to the bottom.”

be his private sentiments) always expressed a great regard for you. . . . We have read with very great pleasure, and I hope with improvement, your excellent Sermon on the death of Mr. Cadogan. He was indeed a burning and a shining light. Hereafter I shall hope to peruse the Life and some of the select works of our late very valuable friend, Mr. Venn. You will remember me very kindly to the two young men whom you have so generously received into your tuition, viz. Burnet and Hey. I shall be very glad to hear of their welfare and success. I think that your Lectures to the young men may be eminently beneficial, and I hope that they feel and acknowledge the value of their privilege."

The many warm and excellent friends, whom Mr. Simeon had attached to himself during his late tour through Scotland, began now to press him with earnest solicitations to repeat his visit to the North. Amongst the rest, not the least frequent and persuasive were the requests of his beloved friend at Edinburgh, Dr. Buchanan. In a letter the next spring, he reminds him of the deep interest that had been excited on all sides by his preaching, and holds out a prospect of increased good from his return.

. . . "You have very great encouragement indeed to come among us. You remember the crowds that followed you wherever you preached; and many, many are the inquiries that have been made about your return, by persons of all ranks. I have reason to think that you were the instrument of doing much good when you were here; and should it please God to bring you among us again, I hope it will be with joy, and for a blessing to many."

Early in the month of May, Mr. Simeon prepared to comply with the pressing requests of his Northern friends, and commenced another Diary; from which the following extract is here recorded as not unworthy of notice:—

"Aug. 17th.—About 8 in the evening we reached Edinburgh, having experienced nothing but love and mercy during our long absence from it. We called on Dr. Hunter almost immediately, and had a confirmation of what we had before heard by report,—the strenuous opposition of the *moderate* party to my preaching. They had called on all who had employed me, and complained to them as offending against the laws of the Church. They had called on Mr. B. just before our de-

parture ; but none of the offenders judged they had transgressed any law ; and Dr. H. in particular answered them with great wisdom and firmness. He told them that there were other violations of their laws, (viz., the attending of plays and the neglecting of parochial visitations,) which needed more to be inquired into, and which would be inquired into, if any inquiries relative to the other matter were instituted. But, though this idea will probably stop them from criminating individuals, *they will most likely bring in an overture in May next, to prevent any from officiating in their churches who are not in a capacity to receive a presentation in their Church.* This will effectually cut off all intercourse between the English ministers and the Presbyterian congregations. But God reigneth, and will support his own cause."

These fears appear to have been but too well founded ; for Dr. Buchanan writes soon after :—

"Dec. 28, 1798.

"Since you left us, all the fierceness of *moderation* has been excited by what is going on at the Circus. . . . Accordingly at the Synod they resolved on an overture to the next Assembly, by which it is proposed that no preacher, who is not a licentiate, and no minister, who has not been ordained by some Presbytery of this Church, shall ever be employed in any of our pulpits under severe penalties. Your friends, Drs. Hunter, Kemp, Davidson, and I, opposed it all in our power ; but it was carried by a considerable majority. . . . Not only your particular friends, but all the serious people here are grieved and offended at it ; and should it pass into a law, as there is reason to fear it will, it will sour the minds of many worthy people against our establishment."

In alluding to these tours in his *MEMOIR*, Mr. Simeon remarks ;—"Amongst the many blessings which God vouchsafed to me in those journeys, there were two in particular, for which I have reason to adore his name." [The first of these was the event at Moulin, already noticed at page 97.] .

"Another occasion was at Leith, near Edinburgh. I had in my way to Scotland set on foot a Female Society for visiting and relieving the sick ; and I thought God might render me useful in the same way at Leith. I suggested the idea to Mr. Colquhoun the minister, who highly approved of it ; and being to preach that evening, I stated briefly and generally

my views to the congregation, and promised, on my return from a little exercise for a fortnight or three weeks, to preach a sermon to them on the occasion ; but on my return I had the happiness to find a society established upon my plan, and a large sum of money raised to carry it on ; so that instead of having occasion to beg for subscriptions, as I intended, I had only to return thanks for the activity shewn, and the sums already subscribed ; and I believe the Society flourishes to this very day. O ! that every journey I may in future take may abound with such instances of God's kindness towards me, and be so sanctified to the good of my fellow-creatures !

In my return through Carlisle I had another opportunity of serving God, and I trust, of benefiting my fellow-creatures. The church of my dear and honoured friend Mr. John Fawcett was at that time very much distracted by the Methodists, I mean, by the followers of Mr. Wesley who adopt that name. Of that body there are many thousands, I doubt not, who are truly and eminently pious ; but there are also many who are lamentably enthusiastick and deluded. The doctrine of *sinless* perfection is not only espoused by many of them, but maintained as actually existing in their own experience. Of his hearers there were some of this cast, who being really pious themselves and very active in doing good, had great sway among the people, and were making proselytes to their opinions.

I happened one afternoon to meet a large party of the principal promoters of these sentiments ; and I directed my conversation to the subject, shewing what I conceived to be the evil with which these sentiments were pregnant.

1. They lead persons to look for perfection in themselves, instead of searching out their imperfections.
2. They lead persons to wink hard at their own imperfections, and even their sins, and to call them only temptations, which they consider as no sins.
3. They fill with undue self-complacency those who fancy that they have attained perfection.
4. They prevent those persons from humbling themselves in prayer before God as they ought, and lead them to abound rather in Pharisaical thanksgivings ; "I thank thee, &c."
5. They discourage exceedingly those who cannot find in themselves such attainments.
6. They generate the wildest notions imaginable, namely,

that men are perfected at this or that instant ; when the whole Scripture speaks of sanctification as gradual and progressive.

On such topics as these I insisted at large ; and it pleased God so to bless the conversation, that every person in the company was brought to see the erroneousness of the sentiments, which he had begun to adopt ; and from that time the minds of many individuals, who had been grievously perplexed, were composed ; and union pervaded the whole Church, which was just on the eve of being rent in sunder by divisions. It happened, unfortunately, that the person, who had first introduced these sentiments, was absent ; and it is to be feared continued still to hold them ; but no further inroad was made by them, nor has been made ever since."

The Rev. Dr. BUCHANAN to Mr. SIMMON.

"Sept. 3, 1798.

"I entreat you will take the first leisure moment you can spare to let us know how you got home ; for, to say nothing of our own concern about you, until I am able to announce your safe arrival at Cambridge, Mrs. Buchanan and I shall have no rest from your numerous friends. I do not imagine that any stranger ever carried with him from Edinburgh so large a share of the good people's affection. I rejoice in it greatly, because it is a regard founded on the love of that precious Gospel, which you are honoured to preach with such ability and acceptance. I have already had some calls from persons to whom your labours were blessed ; and I doubt not I shall yet have more. When I reflect on all the circumstances attending your visit to Scotland, I cannot but see the hand of God in it, and I believe it has been graciously ordered for the good of many. To my own soul it has been peculiarly refreshing."

"His visits to Edinburgh," observes a friend in a letter to Mr. Preston, "were always felt as a refreshment, and useful stimulus, by the good people there. The doctrine he preached and expounded to them was the same : but the manner and the illustrations, and the zeal and fervour of his ministrations, both in public and in private, were very different ; and were calculated to produce, and did produce, a great effect. I remember well his preaching a most striking sermon on ministerial duties and faithfulness : in which he introduced, with

a view to illustration, the keeper of the light-house on Inchkeith, the island situated in the middle of the Firth of Forth, between Mid-Lothian and Fife. He supposed the keeper to have let the light go out, and that in consequence the coast was strewed with wrecks, and with dead and mangled bodies ; and that the wailings of widows and orphans were everywhere heard. He supposed the delinquent brought out for examination before a full court and an assembled people ; and at last the answer to be given by him, that he was 'asleep !'— 'Asleep !' The way in which he made this 'asleep !' burst on the ears of his audience who were hanging in perfect stillness on his lips, contrasting the cause with the effects, I remember to this day. I remember on another occasion in Edinburgh, after having finished an impressive discourse, his standing up in full size and with impassioned gesture, and stopping a merry jig which was commencing from the organ."

The unusual earnestness and fervour of Mr. Simeon's manner in all his addresses, whether in public or private, liable as it was to be misapprehended by strangers, was now thoroughly understood and appreciated by his friends. His evident sincerity, his unwearied and disinterested exertions, and entire consistency of character, had won for him the devoted attachment of those who had the opportunity of most intimately observing him. Prejudices began to yield to sentiments of respect, and even of admiration, in the minds of many, who had at one time regarded him with doubt, if not with dislike. Thus his early friend and schoolfellow, Mr. Michell of King's College, writes respecting the change in his own views, and more particularly in those of Dean Milner :—"During the year 1795 to 1800 I was in college. My very frequent intercourse with him [Mr. Simeon] daily increased my admiration of his character, and my desire to render him any assistance, by every public and private effort within my power. During my proctorship with Mr. Vickers of Trinity Hall, we zealously united in defending him from those insults, which he occasionally experienced in his Church, on the Sunday evenings and his weekly lectures. Dr. Milner's sentiments respecting him were a memorable instance of the Dean's Christian candour and judgment. In the presence of Dr. Jowett and myself he more than once declared, that he had rigorously for some years scrutinized the character and conduct of Mr. Simeon, and for a time entertained some doubts

of his sincerity : but was now perfectly convinced of his truly Christian spirit and usefulness, and of his unreserved devotedness to the glory of God."

The favour Mr. Simeon had enjoyed in his northern tours, and the deep interest he had begun to feel for his many friends there, so far from lessening his regards for his own flock, or impairing his energies at Cambridge, appear only to have prepared him for more vigorous and self-denying exertions. Such was his devotion to his work, that he could scarcely find time for the common enjoyments, or even the ordinary courtesies of life.

To Mr. Edwards he writes :—

" Oct. 24, 1798.

" The only excuse I can make for my neglect is, that my attention to my work is so unintermitted as to leave me no time to see a friend, to write a letter, to go into Chapel twice a week as Dean, or scarcely to eat my dinner. I scarcely ever go to hall, and I intend to give up my office; and take a Bursarship instead. You will say, I overdo the matter, and shall hurt my health.—I answer, I trust not; because I make a point of riding every day, unless my work or the weather render it particularly inconvenient. Blessed be God, my work is my meat and drink : I only want more spirituality in it. If this excuse will not do, I can only say,—You have neighbour's fare; for I have not yet answered any of the letters that arrived while I was in Scotland; so that if *you* do not pardon me, I know not what I must expect from others.

" Marvellous news have I to tell you of the goodness of God. Pride and vanity and unbelief would have been ready to suggest, (but thanks be to God, who did not permit me to listen to them,) that if I went away for four months, the work would be at a stand at home. Behold ! since my return, no less than nineteen persons have applied to me to be received into my societies, of whom I had no knowledge at all (except in one or two cases), when I went away; and, what is wonderfully gracious, there is not one of them that owed his first impressions to my ministry; and but one to the ministry of Mr. Thomason. All were awakened either gradually and insensibly by God himself, or by conversation with one or other of my people. Tell me, does not this say aloud in our ears, that if we will endeavour to move in God's way and do his

work, He will take care of our concerns ? So I construe it ; and the reflection affords me infinitely more consolation than if I had been instrumental to their conversion. Let us bless our God and labour for him more and more."

The great subject of Missions to the Heathen, which had so long engaged Mr. Simeon's earnest attention, and for which he had laboured to enlist the zeal of his friends, was at length to receive the consideration due to its importance. Measures began to be proposed for forming a Missionary Society "in direct connexion with and under the sanction of the Church of England." Certain resolutions of a practical character were suggested by Mr. Venn, to be considered in detail at the Eclectic : and as the subject had originally been discussed at Mr. Simeon's desire, "the Society felt the propriety of inviting him to assist at their next meeting." Accordingly Mr. Venn undertook to write to him, and requested his attendance on the occasion.

" My dear Friend,

" Feb. 23, 1799.

" Mr. Burn of Birmingham has been applied to by the [London] Missionary Society, to preach their Anniversary Sermon. Demurring on account of the little countenance given to them by their evangelical brethren in the Establishment, he wished to know the reason why the Eclectic Society in particular did not unite with them. This wish was stated to the Society and brought on a long and interesting conversation at our last meeting, respecting the nature of Missions. Two points were unanimously assented to ; one, that the [London] Missionary Society was not formed upon those principles, which were either calculated to produce success, or to justify our publicly uniting with them: the other, that it was the indispensable duty of every minister of the Church in general, and of ourselves in particular, to promote by all the means in our power the propagation of the Gospel abroad. We enquired in some degree into the possibility of our doing this, without being irregular, and it was thought that it might be done, without infringing upon the order of the Establishment in any material point. The subject was however thought so important, that it was determined to appropriate another afternoon to its consideration, although it wholly engrossed our last. Accordingly, Monday se'nnight was fixed for the



discussion of this question :—‘ By what methods may we most effectually contribute to the propagation of the Gospel amongst the Heathen.’ On that day I am to move three resolutions, to be entered upon the Society’s book, which were partly considered at our last meeting : The first, expressing it to be the duty of each member of the Society to pray daily for a proper spirit to feel the deplorable state of the Heathen, and for direction and grace to endeavour to promote their conversion. This also to be one subject in the prayer made at the Eclectic. The second proposes, that we should each write to four or five of our intimate friends, and engage them to unite with us both in prayer, and also in looking around to discover either a minister or a layman, who appears to be influenced by a true missionary spirit, and who is properly qualified and willing to offer himself to the service of Christ. The third, that we should each bear in our mind the great work of promoting a Mission, and revolve the various plans for best carrying it into execution, as also determine in what country it may be best set on foot. You will see that the object of these resolutions is to set on foot an enquiry, and to direct our attention and those of our friends to the subject. . . . It is not proposed that the Eclectic Society should do more than be the father of such a plan ; nor that any funds should be raised till *proper men* are found, for whom we must earnestly pray ; knowing that the Spirit of God must in all these cases lead, and that our business will be only to give temporal assistance and advice to those whom He has appeared to set apart for the work. Recollecting that we once before, at your desire, discussed a similar question, the Society felt the propriety of inviting you to assist at our next meeting, and I undertook to write to you upon that head.”

This meeting was held March 18th. “ Fourteen members were present. Mr. Venn opened the discussion, by insisting upon the duty of doing something for the conversion of the Heathen. Mr. Charles Grant urged the founding of a Missionary Seminary. The Rev. Josiah Pratt advocated the adoption of the Resolution, as ‘ breathing a quiet, humble, dependent spirit.’ The Rev. Charles Simeon, with characteristic distinctness of purpose and promptitude of zeal, proposed three questions :—‘ *What can we do ?—When shall we do it ?—How shall we do it ?—What can we do ?* We cannot join the [London] Missionary Society ; yet I bless God that they have

stood forth. We must now stand forth. We require something more than resolutions—something ostensible—something held up to the public. Many draw back because we do not stand forward.—*When shall we do it?* Directly: not a moment to be lost. We have been dreaming these four years, while all England, all Europe, has been awake.—*How shall we do it?* It is hopeless to wait for Missionaries. Send out Catechists. Plan two years ago. Mr. Wilberforce.’—The result of this meeting was a general consent that a Society should be forthwith formed, by inviting a few of those upon whose concurrence in their own views they could rely; and that a Prospectus of their proceedings should be afterwards prepared, and that then their plans should be laid before the Heads of the Church. The next meeting of the Eclectic was devoted to the same subject, and the Rules of the proposed Society were considered and settled. On the 12th of April a meeting was held at the Castle-and-Falcon Inn, Aldersgate Street, ‘*For the purpose of Instituting a Society amongst the Members of the Established Church for sending Missionaries among the Heathen.*’ The Rev. J. Venn was in the chair, and detailed the objects of the Meeting\*.” Sixteen clergymen and nine laymen were all that composed that small assembly; but the blessing of God was manifestly with them in their ‘work of faith and labour of love.’ ‘The Society for Missions to Africa and the East,’ then formally established, grew and advanced like the grain of mustard-seed; and in less than half a century it has carried the knowledge of ‘the unsearchable riches of Christ’ to Western Africa and new Zealand—to India, North and South—to Ceylon and Bombay—to the West Indies—to the shores of the Mediterranean—to the wild Indian in North West America;—and, at length, has extended its holy efforts to the vast field opened to us among the countless multitudes of China. May the Spirit of the Lord Jesus Christ rest abundantly upon all who are connected with this and kindred institutions; and may the language of their prayers ever be, ‘God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations!’

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\* See Appendix to Rev. H. Venn's Sermon.

## CHAPTER VIII.

1800—1807.

"Do you remember a very pleasant spot," writes Mr. Thomason to his mother, "where there are two bridges, and you have a sweet view on both sides? Close to that spot is our mansion; the walks extend down to the river. A more beautiful place I never saw: it is the garden of Cambridgeshire. When I look around me, it seems a dream: I can scarcely persuade myself it belongs to me. If you think of me between the hours of twelve and two, you may imagine me walking in the shrubbery with my little Hebrew Bible in my hand. Should the sun be very hot, depend upon it, I have taken my seat under the shade of a thick chestnut: there I endeavour to collect my thoughts and stir myself up to diligent improvement and application of the Word of God. But alas! I find it easier to admire the landscape around me, than to raise my heart to Him who made it; easier to thank Him for the walks and gardens, than to besiege a throne of grace for spiritual blessings: yet these are what I earnestly long for, and without which my soul cannot be satisfied. Mr. Simeon has a room on the ground-floor, which opens into a delightful pleasure-garden, surrounded by a wall, where he can walk privately, in which he so much delights. One door of his room opens into my study, so that we are as near each other as possible. His friendship I must name amongst my chief blessings; he is more and more dear to us, as indeed he ought to be; his kindness to us is wonderful. It quite overpowers me when I think of it. I hope we shall provoke one another more and more to abound in the work of the Lord. O how short is time! I am sure there is no time for idleness: would to God that the preciousness of each passing hour might be more deeply impressed upon my mind."

Such incidentally is the view we obtain, during the summer of 1800, of the retired hours of these endeared friends. The pure and peaceful enjoyments of their lovely retreat at Shelford not only deepened and matured their mutual esteem and love, but prepared them for the more vigorous discharge of their sacred labours. Neither of them indeed was at all inclined to be 'slothful in business;' but by this refreshing

and hallowed intercourse they became 'fellow-helpers to the truth,' and encouraged each other to be yet more 'fervent in spirit, serving the Lord.' From this home of peace and holy meditation Mr. Simeon could easily accompany his friend, in their pastoral visits to the adjacent village of Stapleford; and here amongst the cottages of the poor he soon found another field for the exercise of his benevolence. Whilst devoting his first and best efforts to advance their spiritual good, he was not slow to promote, as far as he had the power, their temporal welfare. For the employment of a large number of those, who had no certain means of support, he established, at his own expense, a manufactory for the plaiting of straw. The design prospered beyond his expectation, and produced the most beneficial results both in the comforts and habits of those employed. Nor were these effects transient; the late Bishop of Lichfield,\* some time after Mr. Simeon's death, in a letter to the Editor, describes the happy results of Mr. Simeon's various 'labours of love' as still to be witnessed. "Whilst at Stapleford to-day," he writes, "I heard some interesting anecdotes of the late Mr. Simeon, which may not perhaps be altogether unworthy the notice of his biographer. When Mr. S. was curate there, he formed a society, chiefly amongst the poorer classes, which met together at stated times for prayer; and a remnant of this society still exists, and holds its meetings with the wonted regularity; and I believe these meetings are conducted with the utmost sobriety, and with the greatest benefit to the parties. Mr. Simeon also introduced the plaiting of straw at Stapleford, a species of industry which still exists there, and which has contributed greatly to the welfare and comfort of the poor. But perhaps these circumstances are already well known to you. To me however the latter circumstance presents Mr. Simeon's character in a new point of view, and tends to exalt the high opinion I had previously entertained of his sagacity and prudence. Those of the poor, who were of Mr. Simeon's flock, dwell with great delight, I am told, on the recollections of his ministry amongst them. Such incidents as these, referring as they do to the simple annals of the poor, may excite a touching and beneficial interest even amidst the records of greater and more

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\* Dr. Bowstead, formerly Fellow and Tutor of Corpus Christi College, Cambridge.

splendid, but not necessarily more enduring labours and achievements."

About this period Mr. Simeon had the happiness of obtaining the friendship, and for a short season the services, of a distinguished member of the University—the Rev. Thomas Sowerby, Tutor of Queen's College.\* He was a man of no common intellectual powers, having two years previously obtained the highest mathematical honour as Senior Wrangler. Such however had been his prejudice against Mr. Simeon and the doctrine he taught, that only a few months before he took his degree, he would have deemed it an offence, amounting 'almost to an insult,' if any one had ventured to affirm he would at a future period officiate in Trinity Church. But these unworthy feelings had happily begun to yield to convictions, which for some time had been at work in his mind, in consequence of a sermon he had been led to hear in that Church. "On one occasion," observes Mr. Sargent,† "he did venture within its walls, and returning with a conscience in some degree roused, and with a mind at once reflecting and resisting, he met providentially with a friend, who, with combined ability, discretion, affection, and eventual success, combated his objections. 'He called upon me one Sunday evening,' this friend relates, 'a few weeks before his degree, and began to tell me of a sermon which he had heard at Mr. Simeon's, where he had gone chiefly from curiosity. I assured him that he had misunderstood Mr. Simeon—that his report was altogether incorrect—that it arose from his never having considered the subject at all. This led to a long discussion, during which he became very calm and serious, and much interested: we went down to supper in the hall continuing our conversation, but so much were we engaged in it we stopped in the court, (I could point out the very place,) and were so deep in discussion that we lost our suppers: the result was, that I undertook to produce a series of scriptural passages, which would shew what Mr. Simeon *did* mean, and *which would prove that he was right*. In two or three days I did so, and in two or three days more he told me, he had been much struck by our conversation, and by the passages which I had put into his hand; that this was a subject which demanded thoughtful

\* Formerly of Trinity; but after his degree elected a Fellow of Queen's.

† *Life of Thomason*, p. 104.

inquiry; that he had not then leisure, as degree time was just upon him, but that he would examine the Scriptures carefully after his degree. He went into Cumberland in the summer, and at length came a letter telling me that he saw his error, and that the doctrine of Mr. Simeon was the truth of God's word.' Short was that course on which Mr. Sowerby, in conjunction with Mr. Thomason, now entered. The hidden and inextinguishable sparks of consumption were burning within; and that disease, after no very long delay, manifested itself; proving to be an angel charged to introduce the Christian sufferer to a state of being for which his meetness was most clear; for who loved more unfeignedly than he?—who, whilst he was able, preached more faithfully those truths which tend to 'humble the sinner, to exalt the Saviour, and to promote holiness?' So soon did Mr. Sowerby sink, that when Mr. Thomason was hastening to his final destination, that friend, who had been instrumental in leading him into the way of peace, witnessed the proof of that peace on the bed of languishing and in a dying hour, and found that indeed it passed all understanding."

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Among many incidents of lighter moment, which from time to time arose to encourage Mr. Simeon amidst much opposition and trial, perhaps the following is not unworthy of being recorded. He had recently endured considerable loss on account of his self-denying benevolence, when very unexpectedly he received, from an unknown hand, this somewhat remarkable token of confidence and respect.

"Cambridge, Oct. 8, 1800.

"As one of the executors of the late Mr. ——— it is my duty to inform you, that he has by his will left you a legacy of eight hundred pounds, in the words mentioned on the other side; and the further sum of one hundred pounds for your trouble in the disposition thereof"

Upon the front of this letter Mr. Simeon has written:—  
"I had about a year before suffered great loss in my fortune (no matter how) for doing good with my money. Here a man, *whom I never saw*, left me 800*l.* to do good with, and no responsibility in accounting for it. *No one needs to tell me whence this came.*"

In the course of the following year Mr. Simeon completed

the design, which he had before announced, of adding another series of Skeletons to the former volume. These amounting in number to five hundred, were published in two large volumes, and arranged systematically under the following heads:—Types—Prophecies—Parables—Miracles—Warnings—Exhortations—Promises—Examples. The first volume being reprinted uniformly with these two, the whole work was now designated, '*Helps to Composition*;' and was introduced to the public by a very important doctrinal preface, in which Mr. S. states his object to be "freely and without reserve" to express his sentiments upon the great controversy of those times, being "exceedingly desirous to counteract that spirit of animosity, which had so greatly prevailed against those who adhere to the principles of the Established Church." The statements contained in that preface Mr. Simeon deemed so important (at least in this point of view) that in his "Answer to Dr. Marsh's Inquiry, respecting the neglecting to give the Prayer-book with the Bible," (published in 1812,) he introduces nearly the whole of these remarks, that his readers might "know how far these sentiments are repugnant to the Articles or Liturgy of the Church of England." And he observes further, "that this part of the preface was originally written *on purpose to prevent even a possibility of misrepresentation* on the part of those who are so forward to designate their brethren by injurious and obnoxious appellations." On the margin of his own copy Mr. Simeon has written; "The reader is requested to bear in mind, that the extract could not possibly have been shortened without mutilating the subject, which is of extreme importance both in itself, and in reference to Dr. M.'s pamphlet. The Author hopes that this will plead his excuse for the length of the extract." As Mr. Simeon continued to attach "extreme importance" to this preface to the end of his life, and always referred to it as the best exposition of his views on the Calvinistic controversy, it is here given entire.

EXTRACT from the PREFACE of the "*Helps to Composition*."

"In the discussion of so many subjects, it cannot fail but that every doctrine of our holy religion must be more or less canvassed. On every point the Author has spoken freely, and without reserve. As for names and parties in religion, he equally disclaims them all: he takes his religion from the Bible; and endeavours, as much as possible, to speak as that

speaks.\* Hence, as in the Scriptures themselves, so also in this Work, there will be found sentiments, not really opposite, but apparently of an opposite tendency, according to the subject that is under discussion. In writing, for instance, on John v. 40, '*Ye will not come to me that ye might have life,*' he does not hesitate to lay the whole blame of men's condemnation on the obstinacy of their own depraved will: nor does he think it at all necessary to weaken the subject by nice distinctions, in order to support a system. On the contrary, when he preaches on John vi. 44, '*No man can come unto me, except the Father who hath sent me draw him,*' he does not scruple to state in the fullest manner he is able, 'That we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will†; ' nor does he judge it expedient on any account to soften, and palliate, and fritter away this important truth. While too many set these passages at variance, and espouse the one in opposition to the other, he dwells with equal pleasure on them both; and thinks it, on the whole, better to state these apparently opposite truths in the plain and unsophisticated manner of the Scriptures, than to enter into scholastic subtleties, that have been invented for the upholding of human systems. He is aware, that they who are warm advocates for this or that system of religion, will be ready to condemn him as inconsistent: but, if he speak in exact conformity with the Scriptures, he shall rest the vindication of his conduct simply on the authority and example of the Inspired Writers. He has no desire to be wise above what is written, nor any conceit that he can teach the Apostles to speak with more propriety and correctness than they have spoken.

"It may be asked perhaps, How do you *reconcile* these doctrines, which you believe to be of equal authority and

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\* "If in any thing he grounded his sentiments upon *human* authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of the *Church of England*. He has the happiness to say, that he does *ex animo*, from his inmost soul, believe the doctrines to which he has subscribed: but the reason of his believing them is not, that they are made the Creed of the Established Church, but, that he finds them manifestly contained in the Sacred Oracles."

† The Tenth Article.



equal importance? But what right has any man to impose this task on the preachers of God's word? God has not required it of them; nor is the truth or falsehood of any doctrine to be determined absolutely by this criterion. It is presumed, that every one will acknowledge the holiness of God, and the existence of sin: but will any one undertake to reconcile them? or does any one consider the inability of man to reconcile them, as a sufficient ground for denying either the one or the other of these truths? If then neither of these points are doubted, notwithstanding they cannot be reconciled by us, why should other points, equally obvious in some respects, yet equally difficult to be reconciled in others, be incompatible, merely because we, with our limited capacity, cannot perfectly discern their harmony and agreement?

"But perhaps these points, which have been such a fruitful source of contention in the Church, are not so opposite to each other as some imagine: and it is possible, that the truly Scriptural statement will be found, not in an exclusive adoption of either, nor yet in a confused mixture of both, but in the proper and seasonable application of them both; or, to use the language of St. Paul, 'in rightly dividing the word of truth.'

"Here the Author desires to speak with trembling. He is aware that he is treading upon slippery ground; and that he has but little prospect of satisfying any who have decidedly ranged themselves under the standard either of Calvin or Arminius. But he wishes to be understood: he is not solicitous to bring any man to pronounce his Shibboleth; much less has he any design to maintain a controversy in support of it: he merely offers an apology for the sentiments contained in his publication, and, with much deference, submits to the public his views of Scripture truth: and, whether they be perfectly approved or not, *this* he hopes to gain from all parties, a favourable acceptance of what they do approve, and a candid forbearance in the points they disapprove.

"This being premised, he will proceed to state the manner in which these apparently opposite tenets may, in his judgment, be profitably insisted on.

"It is supposed by many, that the doctrines of grace are incompatible with the doctrine of man's free-will; and that therefore the one or the other must be false. But why so? Can any man doubt one moment whether he be a free-agent

or not? he may as well doubt his own existence. On the other hand, will any man who has the smallest spark of humility affirm, that he has 'made himself to differ; and that he has something which he has not received' from a superior power? \* Will any one refuse to say with the Apostle, 'By the grace of God I am what I am?' †

"Again; as men differ with respect to the first beginnings of a work of grace, so do they also with respect to the manner in which it must be carried on; some affirming, that God has engaged to 'perfect that which concerneth us;' and others, that even St. Paul had reason to fear 'lest he himself should become a cast-away.' But why should these things be deemed incompatible? ‡ Does not every man feel within himself a liableness, yea, a proneness, to fall? Does not every man feel, that there is corruption enough within him to drive him to the commission of the greatest enormities, and eternally to destroy his soul? He can have but little knowledge of his own heart who will deny this. On the other hand, who that is holding on in the ways of righteousness, does not daily ascribe his steadfastness to the influence of that grace, which he receives from God; and look daily to God for more grace, in order that he may be 'kept by *his* power through faith unto salvation?' § No man can in any measure resemble the scripture saints, unless he be of this disposition. Why then *must* these things be put in opposition to each other, so that every advocate for one of these points must of necessity controvert and explode the other? Only let any *pious* person, whether Calvinist or Arminian, examine the language of his prayers after he has been devoutly pouring out his soul before God, and he will find his own words almost in perfect consonance with the foregoing statement. The Calvinist will be confessing the extreme depravity of his nature, together with his liability and proneness to fall; and the Arminian will be glorifying God

\* 1 Cor. iv. 7.

† 1 Cor. xv. 10.

‡ "Benhadad *might* have recovered from his disease, though God had decreed that, by Hazael's device, he should die of it; (2 Kings viii. 10.) So we *may* (for aught that there is in us) die in our sins, though God has decreed that he will save us from death. In both cases the decree of God stands; but the possibility of the event, *as considered in itself*, remains unaltered. Neither our liableness to perish prevents the execution of God's decree; nor does his decree alter our liableness (*in ourselves*) to perish."

§ 1 Pet. i. 5.

for all that is good within him, and will commit his soul to God, in order that 'HE who has laid the foundation of his own spiritual temple, may also finish it.\*

"Doubtless either of these points may be injudiciously stated, or improperly applied. If the doctrines of Election and Predestination be so stated as to destroy man's free agency, and make him merely passive in the work of salvation, they are not stated as they are in the Articles and Homilies of our Church, or as they are in the Holy Scriptures. On the other

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\* Zech. iv. 9.

"A circumstance within the Author's knowledge reflects so much light upon the subject, that he trusts he shall be pardoned for relating it.

"A young Minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom; and, wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: 'Sir, I understand that you are called an Arminian; and I have been sometimes called a Calvinist; and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission I will ask you a few questions, not from impertinent curiosity, but for real instruction.' Permission being very readily and kindly granted, the young Minister proceeded to ask, 'Pray Sir, do you feel yourself a depraved creature, so depraved, that you would never have thought of turning unto God, if God had not first put it into your heart?'—'Yes,' says the veteran, 'I do indeed.'—'And do you utterly despair of recommending yourself to God by anything that you can do; and look for salvation solely through the blood and righteousness of Christ?'—'Yes, solely through Christ.'—'But, Sir, supposing you were at first saved by Christ, are you not some how or other to save yourself afterwards by your own works?'—'No; I must be saved by Christ from first to last.'—'Allowing then that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?'—'No.'—'What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?'—'Yes; altogether.'—'And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?'—'Yes; I have no hope, but in him.'—'Then, Sir, with your leave I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance: it is, in substance, all that I hold, and as I hold it: and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.'

"The Arminian leader was so pleased with the conversation, that he made particular mention of it in his journals; and notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death."

hand, if the doctrines of free-will and liableness to final apostasy be so stated as to rob God of his honour, and to deny that he is both 'the *Author* and the *Finisher* of our faith,' they are equally abhorrent from the sentiments of our Established Church, and from the plainest declarations of Holy Writ.

"The Author humbly apprehends, that there is a perfect agreement between these different points ; and that they are equally salutary or equally pernicious, according as they are properly or improperly applied. If, for instance, on hearing a person excuse his own supineness by saying, 'I can do nothing, unless God give me his grace ;' we should reply, 'This is true ; it is God who alone can give you either to will or to do'—what would be the consequence ? We should confirm him in his sloth, and encourage him to cast all the blame of his condemnation upon God himself. But if we should bring before him the apparently opposite truths, and bid him arise and call upon God ; we should take the way to convince him, that the fault was utterly his own, and that his destruction would be the consequence not of God's decrees, but of his own inveterate love of sin.

"Let us suppose, on the other hand, that a person having 'tasted the good word of life,' begin to boast, that he has made himself to differ, and that his superiority to others is the mere result of his own free-will : if, in answer to him, we should immediately descant on our freedom to good or evil, and on the powers with which God has endued us for the preservation of our souls, we should foster the pride of his heart, and encourage him, contrary to an express command, to glory before God :\* whereas, if we should remind him, that 'by the grace of God we are what we are,' and that all must say, 'Not unto us, O Lord, not unto us, but unto thy name be the praise,' we should lower his overweening conceit of his own goodness, and lead him to acknowledge his obligations to God.

"Let us illustrate the same in reference to the two other doctrines we mentioned, namely, The perseverance of the saints, and our liableness, in ourselves, to 'make shipwreck of the faith.' Suppose a person say, 'I need not be careful about my conduct ;' for 'God has begun the good work within me, and has engaged to perform it till the day of Christ.' if

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\* 1 Cor. i. 29. Rom. iii. 27.

we were to begin extolling the covenant of grace, and setting forth the truth of God in his promises, we should countenance his error at the very time that he was turning the grace of God into licentiousness. But if we should warn him against the danger of being given over to a reprobate mind, and of perishing under an accumulated load of guilt, we should counteract his sinful disposition, and stimulate him to flee from the wrath to come.

“On the other hand, if a humble person should be drooping and desponding under a sense of his own corruptions, and we should spread before him all our difficulties and dangers, we should altogether ‘break the bruised reed, and quench the smoking flax :’ but if we should point out to him the fulness and stability of God’s covenant ; if we should enlarge upon the interest which Christ takes in his people, and his engagements that ‘none shall ever pluck them out of his hand ;’\* it is obvious, that we should administer a cordial to his fainting spirit, or (as God requires of us) we should ‘strengthen the weak hands, and confirm the feeble knees, and comfort the fearful heart.’

“These sentiments may perhaps receive some confirmation from the conduct of the apostle Paul. In administering the word, he consulted the state of his auditors, and apportioned to them either ‘milk or strong meat,’ according to their ability to digest and improve it.† In reference to this we may say, that the doctrines of human liberty, and human frailty, together with the other first principles of Christianity, are as milk, which those who are yet ‘babes in Christ,’ must have set before them : but that the doctrines of grace, or ‘the deep things of God,’ are rather as strong meat, which none can digest, unless they have grown to some stature in the family of Christ, and ‘had their spiritual senses long exercised in discerning good and evil :’‡ and that, as strong meat, which would nourish an adult, would destroy the life of an infant ; and milk that would nourish an infant, would be inadequate to the support of a man oppressed with hard labour ; so it is with respect to the points which we have been considering. Or, if we may be permitted a little to vary this illustration, the one sort of truths are as food proper to be

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\* John x. 27, 28.    † 1 Cor. iii. 1, 2.    ‡ Heb. v. 12, 14.

administered to all ; whereas the other are rather as cordials for the support and comfort of those who need them.

"In a word, there seems to be a perfect correspondence between God's works of providence and grace : in the former, 'he worketh all things according to the counsel of his own will,' yet leaves men perfectly free agents in all that they do ; so in the latter, he accomplishes his own eternal purpose both in calling and keeping his elect ; but yet he never puts upon them any constraint, which is not perfectly compatible with the freest operations of their own will.

"The Author well knows that these doctrines *may be*, and alas ! *too often are*, so stated as to be really contradictory. But that they *may be* so stated as to be profitable to the souls of men, he hopes is clear from the illustrations that have been just given.\*

He trusts he shall be pardoned if he go yet further, and say, that in his judgment, there not only is no positive contradiction in this statement, but that there is a *propriety* in it, yea, moreover, a *necessity* for it, because there is a *subserviency in these truths, the one to the other*. God elects us ; but he carries his purpose into effect by the free agency of man, which is altogether influenced by rational considerations. So also he carries on and completes his work in our souls, by causing us to feel our proneness to apostatize, and by making us cry to him daily for the more effectual influences of his grace. Thus, while he consults his own glory, he promotes our greatest good, in that he teaches us to combine humility with earnestness, and vigilance with composure.

"The Author would not have troubled the Reader with this apology, were it not that he is exceedingly desirous to counteract that spirit of animosity, which has of late so greatly prevailed against those who adhere to the principles of the

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\* "Many have carried their attachment to system so far, that they could not endure to preach upon any passage of Scripture that seemed to oppose their favourite sentiments ; or, if they did, their whole endeavour has been to make the text speak a different language from that which it appeared to do. In opposition to all such modes of procedure, it is the Author's wish in this preface to recommend a conformity to the Scriptures themselves without any solicitude about systems of man's invention. Nor would anything under heaven be more grateful to him than to see names and parties buried in eternal oblivion, and primitive simplicity restored to the Church."

Established Church. Not that he has himself any cause to complain ; on the contrary, he has reason to acknowledge, that his former volume met with a far more favourable reception from the public than he ever dared to expect. But he would wish his work to be brought to this test—Does it uniformly tend

“ TO HUMBLE THE SINNER ?

“ TO EXALT THE SAVIOUR ?

“ TO PROMOTE HOLINESS ? ”

“ If in one single instance it lose sight of any of these points, let it be condemned without mercy.\* But, if it invariably pursue these ends, then let not any, whatever system they embrace, quarrel with an expression that does not quite accord with their views. Let them consider the general scope and tendency of the book : and, if it be, as he trusts it is, not to strengthen a party in the Church, but to promote the good of the whole ; then let smaller differences of sentiment be overlooked, and all unite in vindicating the great doctrines of SALVATION BY GRACE THROUGH FAITH IN CHRIST.”

It is of great importance that the infirmities of eminent servants of God should ever be faithfully recorded ; in order that we may learn what trials and conflicts they had to endure, and how they gained “ power and strength to have victory against the devil, the world, and the flesh.” Thus shall we be the more led to magnify God for his grace bestowed upon them, and at the same time derive comfort and hope for ourselves, when endeavouring to subdue our own besetting sins. Amongst other infirmities, acknowledged already at the commencement of this Memoir, it may be observed that Mr. Simeon was much tried at times by a certain irritability of temper, which was doubtless not a little aggravated by occasional attacks of the gout. No one however could be more sensible of the evil than he was himself ; and never was any one more ready to confess and deplore his own failings. Occasionally these outbreaks would almost provoke a smile, from the nature of the incidents

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\* “ By this expression the Author means, that such is his abhorrence of every principle which militates against any one of the points referred to, that he conceives it almost impossible that a word should fall from his pen, which, if candidly interpreted, can be justly said to contradict them.”

out of which they arose. The following is an instance exemplifying these traits of character. Mr. Edwards in a letter to the Editor describes the scene as he witnessed it. "You know how particular our friend was about stirring the fire; and there was also another and greater infirmity of his, of speaking at times, as if he were very angry, about mere trifles. We were one day sitting at dinner at Mr. Hankinson's, when a servant behind him stirred the fire, in a way so *unscientific*, that Mr. S. turned round and hit the man a thump on the back, to stay his proceedings. When he was leaving me, on horseback, after the same visit, my servant had put the wrong bridle upon his horse. He was in a hurry to be gone, and his temper broke out so violently, that I ventured to give him a little humorous castigation. His cloak-bag was to follow him by coach; so I feigned a letter in my servant's name, saying, how high his character stood in the kitchen; but that they could not understand, how a gentleman, who preached and prayed so well, should be in such passions about nothing, and wear no *bridle* upon his own tongue. This I signed 'John Softly,' and deposited it in his cloak-bag. The hoax so far succeeded, that at first he scarcely discovered it; but it afterwards produced these two characteristic notes."

The first is to 'John Softly:—

"Apr. 12, 1804.

"I most cordially thank you, my dear friend, for your kind and seasonable reproof. I feel it to be both just and necessary; and will endeavour with God's help to make a suitable improvement of it. If it do not produce its proper effects, I shall be exceedingly thankful to have a second edition of it. I trust your 'precious balm will not break my head;' but I hope it will soften the spirit of your much indebted friend,

"CHAS. PROUD AND IRRITABLE."

The second is to Mr. Edwards:—

"My very dear Friend and Brother,

"You have no occasion to think of apologies; for I have day and night thanked God for you, and prayed for blessings on your head, and watched and prayed against my besetting sin, or rather, against one out of a thousand of my besetting sins. I know and feel that I am extremely blameable on the side you referred to; but in spite of all my

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wishes and endeavours, if I am not much upon my guard, I fall again and again into the same sins. *Naturam expellat furcâ, tamen usque recurret.* If I could but put *gratiâ* instead of *furcâ*, I would knock his adage on the head. I hope, my dearest brother, that when you find your soul nigh to God, you will remember one who so greatly needs all the help he can get. . . . . Our poor brother, Mr. Crowder, had his funeral sermon preached last night. The Church was as full as it would hold : and I hope God was in the midst of us. On the day you receive this (for I am too late for the post this evening, Friday), I shall (D.V.) be preaching my Mission Sermon from 1 Chron. xxix. 17, 18. If somewhat of the same spirit appear amongst us as was seen on that occasion, we shall have reason to rejoice. On Wednesday next I am going to town ; I have some Charity Sermons to preach, and expect to be detained till Whit-sunday. This is not pleasant to me ; but I will endeavour to improve my time, as God shall enable me.

" Give my kindest, best love to my dear sister. I told her what a privilege I felt it, to be suffered to give friendly admonitions : and would not both heaven and earth cry out against me, if I were not thankful for a monitor ? Dearest brother, God alone knoweth how corrupt I am. It is not for nought that I wonder at the mercy of being out of hell. Go on (but without apologies), and cease to be faithful to me, when I kick at you for it, or when, if I rise against reproof at the time, I do not humble myself for it afterwards with shame and sorrow of heart : or rather, never cease, whether I receive it well or ill ; but if you be not a savour of life to me,—be, however reluctantly, a savour of death. With earnest prayers that all your love may return an hundredfold into your own bosom, I remain, your's, most affectionately, " C. S."

" Saturday. I open this again to entreat that, if John's mind was hurt by my conduct, you will tell him, that I earnestly beg his pardon, and am sorry for what I said to him."

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We must now return to the narrative. The loss Mr. Simeon had sustained by the early removal of his honoured coadjutor Mr. Sowerby, was ere long to be supplied by the services of one, whose praise is in all the churches. During the period of Mr. Sowerby's labours at Trinity Church, a student of St. John's College had become a regular attendant there, who the next year (1801) was about to attain the same honours as Senior

versely endeavouring to draw the attention of the company to the Tracts of the Bartlett's Building Society ; and though the whole assembly of a thousand persons was against him, and the Chairman repeatedly desired him to desist, he could not be persuaded to sit down, till the Chairman told him he could not be heard on that subject. With this exception, all was harmonious ; and I do not conceive that many such days have been seen since the day of Pentecost. Many, many tears were shed on the occasion ; and God himself was manifestly present. All bore testimony to the excellent conduct of the young men ; and I confirmed the account by a brief relation of what they had permitted me to do. The subscriptions already amount to nearly £900, and I trust they will considerably increase.

"I consider our beloved and honoured friend, Mr. Wilberforce, as very eminently instrumental in this great and wonderful work, by speaking to the Duke of Gloucester for us : for though he did not succeed at first, I believe we owe it chiefly to his exertions, that both the Duke and Dr. M. were brought to take the part they did. [Mr. Wilberforce writes, to Mr. S.—' To triumphe ! or rather let me more properly praise God for the greatly altered view of things. When all my prospects were dark and gloomy, behold the light suddenly breaks forth. Who should be announced to me this morning, but the Duke of Gloucester, who with a cheerful countenance accosted me by saying, that he had come himself to let me know that, though on the whole he still thought it would not be proper for him to attend in person, he had written to desire that it might be stated to the Meeting that he highly approved of it, and took a lively interest in the Society's success ; that he desired to be put down as a subscriber of fifty guineas ; and that if there should be a request made to him to become President or Patron of the Society, he should not decline the situation. The Duke suggested, that if the Bishop of Bristol, from delicacy towards his brother of Ely, should not like to attend, Lord Hardwicke would be the fittest person to represent, and speak for, him at the Meeting. The Dean has not absolutely decided, but I think he will go. I press him to go down as strongly as with propriety I can. Believe me ever most sincerely yours, W. W.']

"The enemies look very small on the occasion. Dr. Marsh and Mr. B., for the purpose of defeating the object of the

Meeting, brought in a Grace *the very day before*, to give £100 to the Bartlett's Buildings Society : and all of us went and voted for it, to their utter surprise. By this we showed them that we were of a different spirit from them, and that we were glad that good was done, though it proceeded from envy and strife. Whether they will act thus towards us remains to be proved.\*

\* The Editor has been kindly furnished with the following animated account of this transaction from one, who was at the time an undergraduate, and a principal actor in the business.

"It was the first occasion," he writes, "on which I discovered that *practical wisdom* in our dear friend, which I have ever upheld as one of his great characteristics. . . . Mr. Owen's history gives sufficiently well the outline of the transaction, but he could not state, nor is it known at all generally, that the moderation and wisdom apparently shewn by the undergraduates *was really owing to Mr. Simeon*. None can tell, but those who had to act amongst them, how repeatedly the vessel was on the point of wrecking through their impetuosity and indiscretion, when she was brought up into her right course by *his* wisdom and address.

"But to my story. The first suggestion was made at the room of ——. Four men, undergraduates, were appointed as a Committee to act for the undergraduates. . . . The first I heard of the matter was from Walker Gray, then entering his last term, and too much engaged in reading for his degree to give the requisite time to the business; he was a truly excellent creature and delightful man. He went out fourth in Neale's year, 1812. He came to me requesting that I would take his part, which I did accordingly, and called with my colleagues on a few of the public men who had not already been visited. H. E. and I were then, and have been ever since, most intimate friends; with him I consulted on every point which arose, and we conferred together with Mr. Simeon, Dr. Jowett, and Professor Farish, all of whom had admitted us into very considerable intimacy. Thus was providentially established that secret influence of the Seniors over the Juniors, without which there was no likelihood of a favourable result. And thus the Seniors were made accurately acquainted with all the proceedings and *feelings* even of the Juniors, which tended to impel them forward to the position which ultimately they took. Of the three Seniors, with whom we held communication, my friend will bear me witness as to our disappointment *in the first instance* with Mr. Farish, who sat with his head on his hand, and said very little to us, though he proved ultimately to be the man who carried the vessel in fine style over the shoals, when every other hand was paralyzed. Dr. Jowett was very kind, and interested himself fully in the cause from the first. But his was not the energy to take a commanding lead amongst us: and, although most untruly, he, as well as Mr. Farish, was suspected by us of lukewarmness, and therefore *their* prudential suggestions were the less regarded. It was effectively Mr. Simeon, therefore, who was at the helm during that most critical period. And now at the distance of a quarter of a century his zeal, and affection,

commend myself, *i.e.* my subject, to the judgment, and the consciences of all. You will probably receive this about the time I am preaching them.

"Death has made dreadful ravages amongst us lately. Dr. Buchanan died rather suddenly. His correction of the Syriac Testament will go on under Mr. Lee ;\* he is a prodigy of learning, for a person in his circumstances. In my mind, I have rather destined him for the great wheel, to put into activity all your Schools in India : but Mr. Pratt and Lord Teignmouth are not willing to spare him.

"Another dreadful loss is Mr. Henry Thornton ; and another, whose name is probably not known to you, Mr. Bowdler. But, I hope God will raise up others in their stead.

"Mr. Martyn's papers are *all* safe. We have his Journals till within a few days of his death. What a glorious life will his be ! I hope it will be published within a year, now all the materials are collected. It is scarcely worth while to occupy a single line in my letter to tell you that my Brother is made a Baronet. . . . Love to my Sister. "C. S."

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To the Hon. Dr. RYDER, Dean of Wells, on his appointment to the Bishoprick of Gloucester.

"My dear Sir,

"May 24, 1815.

"Whilst all your friends are congratulating you on the attainment of your new dignity, I, though not worthy to be ranked in that number, take the liberty of expressing to you my feelings on the occasion. There are two grounds only, on which I consider the congratulations of your friends due personally to yourself ; the one is, that when God has given to you so strong a desire to serve him, He has now enlarged your means of glorifying his name : and the other is, that this honour has not been obtained by any sacrifice of principle, or dereliction of duty on your part ; so that you may assuredly expect the blessing of God upon all your exertions in His service. In all other points of view, especially when I consider the difficulties which you will have to encounter through life, so far beyond those which attach to the discharge of the pastoral office in a lower sphere, I feel inclined to think my congratulations due to the Church, rather than to you.

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\* Subsequently Arabic Professor, and afterwards the Regius Professor of Hebrew, in Cambridge.

and respect, with which I have been treated by all orders and degrees of men in this place ; and it is possible that God may have seen me more gratified with it than I ought to be." . . .

To a Clergyman on preaching the truth in love.

" My very dear Friend,

" Nov. 4, 1817.

" I have long and earnestly desired to see you, that I might converse with you on the subject of your Ministrations. I seem to feel that I can say anything to you without offence, and without suspicion : without offence, because of the ardent love I bear you ; and without suspicion, because you well know that I am, and ever have been, as far from a timid, temporizing character, as a man can well be. I have heard with deep concern, that, whilst all unite in loving and honouring your general character, a great number of persons are grievously offended with the style of your preaching, (not with the doctrine, but with the style,) which I am told is unnecessarily harsh and offensive ; and that on this being suggested to you by Mr. — you gave him notice to quit the curacy. Will you forgive me, my dear Friend, if I say, that in both these respects you have erred. It is not by coarseness of expression, or severity of manner, that we are to *win* souls, but by 'speaking the truth *in love*,' and if we are offended at such a suggestion being offered to us in a kind and affectionate way, it shews that humility and love have not a due ascendant over us. I did suppose, from your age and deep-rooted piety, you would have been able to fill with comfort to yourself and advantage to the people that situation, which is of singular delicacy and importance ; but if I am rightly informed, your own mind is uncomfortable, and your ministrations, as under such circumstances might well be expected, breathe no more of the spirit of love than before the matter was mentioned to you.

" If this be the case, and you find that you cannot adopt a different mode, it will perhaps be better that you do carry your own proposal into effect, and take a situation where you will meet with less fastidiousness on the part of your audience, and be enabled gradually to acquire a habit which will fit you for such situation at a future period. Pray, my dear Friend, give me an early answer ; tell me that you are not offended with me : and that my 'balm hath not broken your head.' I shall be extremely anxious to receive a line from you ; for if in this exercise of my friendship, 'I make you sorry, who will

then ever make me glad, but the same who is made sorry by me?' Forgive, I pray you, and still continue to love, your most affectionate friend and Brother,

"C. SIMÉON."

To a young Lady, on her duty to her Father.

"My dear Madam,

"1817.

"The task you have assigned me is difficult; not because there is any difficulty in laying down general principles, but because without a tolerably complete knowledge of all parties, and of the father especially, it is impossible to modify the principles, or to enter into such minute distinctions, or to suggest such expedients as the case might call for. An enlightened and tender conscience, with prayer to God, will tend greatly to supply these defects: but an adviser cannot supply them, unless he have specific grounds to go upon. If a receipt were to be given for the compounding of any medicine by a chemical process, though the operation might be delicate, yet the directions might be sufficient, because the fire is under your own controul; but where you know not whether there be not a furnace that may blow up your materials and yourself into the air, you go on such uncertain grounds, as to make it problematical whether your directions be good or bad.

"Supposing the father to be a *reasonable* man, and a man of good temper, I should recommend, in writing, or in conversation, as the daughter might feel most likely to do good, such a statement as this:—

'Sir,

'You well know that God is greatly to be feared, and that my *first* duty is to Him. My next duty is to my earthly parent, whom I am to regard as God's representative, and to obey even as God himself, *in everything not contrary to the revealed will of God*. I think, Sir, you would not urge your claims farther than that; and I pledge myself that I will never wish them to be contracted so much as an hair's breadth. It will be my pleasure and my delight, if I have received, or may yet receive, the grace of God, to shew the power and efficacy of that grace in that very way.

'Now, Sir, my sisters are altogether under your controul, and I have no right to contravene your authority in relation to them. Yet on the other hand, I think you will admit, that I must faithfully serve God myself according to His word, and the dictates of my own conscience. Every sacrifice that I can

hopes, even if I estimated it by the money obtained ; but on a review of our whole journey, I consider that as nothing in comparison of the interest excited and the good done. In five weeks Mr. Marsh and I brought home 800 guineas clear gain ; the journey having cost the Society nothing.

“ In returning southward, I shewed Mr. Marsh the Falls of the Clyde, and Lanark Mills, where he addressed about 300 children. Carlisle, in consequence of our stay at Lanark, had less of our company than I intended : but though I went not to Scaleby, we saw the dear inhabitants. There was however there, as in every other place, a deadness to the object till we stirred them up. But our statements carried conviction to their minds. Three things in particular created a deep sensation in every place. 1st. The Edict of the King of the Netherlands relative to the education of the Jews in the knowledge of their own Scriptures in the Hebrew tongue. 2d. The Protocol, drawn up by the five United Sovereigns at Aix-la-Chapelle, declaring their approbation of the great objects of our Society, and their determination to promote the civil and religious advancement of the Jews in their respective dominions. 3d. A Challenge which I gave to the whole world, that if any person would state, what might reasonably be expected to be done by God, to evince that the time for the conversion of the Jews was near, I would undertake, not only to shew, but to prove, and that to demonstration, that those signs were at this moment in actual existence ; and not those signs only, but far greater signs than a *reasonable* being could venture to demand. I should like to enter on this subject fully with you, but have neither time nor room. But you who know my writings, know that I am not in the habit of taking light things for proofs, or of making my conclusions broader than my premises.

“ At Preston, where the second son of Carus Wilson is Vicar, there is an immense sphere ; and two thousand people, at least, flocked to hear me. I had originally intended not to preach above three times in a week ; but being strengthened, almost as in former days, I preached nearly every day, and to immense congregations, besides speaking at Meetings ; and I am returned a miracle to myself and to my people.

“ But at Liverpool you would be amazed to hear what a holy zeal is kindled. We staid a whole week there, preaching in one or more places every day. There, as well as at Leicester and Hull, they have formed Auxiliary Societies in consequence

of this visit. The astonishing reception we met with there, and in all other places, seems to make it imperative upon us to go, if our lives be spared, another year. To Ireland also, in all probability, we shall go, if I can get my work, which is about to be printed, in sufficient forwardness to admit of that time for relaxation. We expect Lord Derby will be President of the Liverpool Auxiliary, and Mr. Gladstone, Admiral Murray, (who was in the Chair,) and General Dirom (who also was at the Meeting), will be Vice-Presidents.

"At Manchester the divine favour was still continued to us: and from thence we came home without one untoward event; so that instead of singing of 'mercy and judgment,' we were constrained to sing of mercy only.

"On Sunday last I preached twice in my Church as in former days; and shall continue to do so whilst my Assistant is absent.

"I ought to have told you, that at Liverpool and Manchester the Jews were convened that I might address them. Had I time to write you on this subject, I could say much. I spoke from Mic. v. 7; and shewed that God had mercy in view both for them, and for the world, in their present dispersion: for *them*, because their banishment from Judæa precluded them from a possibility of looking to the Mosaic rites for acceptance, and shut them up to the Messiah: (as Adam's expulsion from Paradise had prevented him from erroneously regarding the tree of life as a pledge of life in his fallen state, which it had been in his state of innocence:) and it was in mercy *to the world*, to whom they are sent like the dew and rain, *uncalled, unsent* (by man), *unconscious*, but the appointed means of turning the wilderness into an Eden, and 'the desert into a garden of the Lord.' I opened at last their fitness for this work beyond all the people of the earth, and proved it from the word, 'They shall declare my glory among the Gentiles,' Isai. lxvi. 19. See also Zech. viii. 13. Rom. xi. 12, 15. This reflects the true light on Zech. viii. ult.; and answers the objections deduced from it, viz. 'Why do you seek to make us Christians, when it is as Jews that you are to lay hold of our skirt?' But I did not intend to *preach* to you."

To Miss PRISCILLA GURNEY. "King's Coll., Sept. 1, 1819.

"My very dear friend and Sister,

"I am much concerned to hear of your increased illness. I thought, when I had the pleasure of seeing you,



thing at least I can say, I love not any individual in your family less than I should have done, if your honoured Grandfather had never been known to me : and if there be a superabundance of feeling towards them, as arising from my knowledge of him, no injury is done to them. It was for my spiritual benefit that he watched over me and laboured ; and if I might, in the remotest possible degree, contribute to the spiritual benefit of any connected with him, it would indeed be a matter of unbounded joy.

" In passing within view of the Yelling grounds, (for spire, alas! no longer exists) it is still my delightful employment to bring you all, not *en masse*, but in single file before our common Lord : and who can tell? though *I* can render no assistance to any of you, *He* can, and perhaps may send down a few drops of rain, in answer to the request of the most unworthy of his servants.

" The Vases have only one fault ; they are too elegant ; but they are just placed securely in the front of my large glass, (a securer place than my mantel-piece,) and will call forth the admiration of a bride and bridegroom, who are to dine with me this very day. Believe me, I shall value them most highly for the donor's sake ; and that I am, with lively gratitude and affection, your brother in the Lord,

" C. SIMEON."

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To his Godson at Haileybury College.

" My beloved James,

" Nov. 6, 1821.

" I have this moment received a letter which greatly afflicts me: it is the monthly Report, in which the word 'quite' is omitted ; and even the word 'very' is omitted, and nothing is said but 'regular and correct.' In the last three this has been the gradation :

" 1. Quite regular and correct.

" 2. Very (not quite) regular (but not at all correct).

" 3. Regular and correct (but not quite, or very).

" Is my beloved James degenerating? And as the time approaches for my losing sight of him for ever, am I to have less joy in him and less delight? Have you not, my ever dear boy, been my joy, my boast, my glory ; and shall a diminution of your excellencies put me to shame?

" I am the more grieved, because I fear that my late method of testifying my love was injudicious, and has led you into the

course which has lowered you in the estimation of your Professors. If this have been the case, I pray you to forgive me. It is difficult to feel ardent love, and not shew it injudiciously. But for my sake, for your own sake, for your dear parents' sake, I pray you correct *instantly* whatever is amiss; and let no young companion tempt you to persevere in anything, which is contrary to the rules of the College, or contrary to the dictates of sound judgment.

"Beloved James, you have trod a distinguished path: get back to it without delay. Measure not out your good behaviour by drams and scruples, but let the measure be full, pressed down, and running over. My unvaried feeling respecting you has hitherto been that of joy and delight: let it not, I beseech you, become that of anxiety and fear. It is but a little time, my dear boy, that *your trials* here and *my anxieties* are to last: let me have the supreme delight of sending you off to your father confirmed in all that is good, and laden with the love and applause of all who have the oversight of you.

"As my last contained a draft, you should have acknowledged the receipt of it without delay. I construed your silence thus; 'The public Report shall answer him: *QUITE, QUITE, QUITE*, shall stand in telegraphic characters to rejoice his heart.'

"Tell me, my beloved James, by an early post, that you are determined, with God's help, that if I *open* the next Report *with fear*, I shall *read* it *with joy*. This will be a great comfort to the mind of

"Your loving Father in man's stead, and

"Your anxious Father in God's stead,

"C. SIMEON."

To the SAME:—

"My beloved James,

"Nov. 8, 1821.

"I thank you for your openness, and hope you will redouble your caution in future. When you know how my happiness is wrapt up in you, I can have no doubt but that you will further it to the very utmost of your power. I take it as a good omen respecting you, that the Dean made rather light of the words 'quite' and 'very.' But you have misconstrued his meaning, I have no doubt.\* Seeing you wounded

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\* It was really a matter of no moment whatever which gave rise to the change in the terms of the Report. Ed.

festly present with us. In the evening I preached at another smaller Church in the outskirts of the City ; and had reason to hope that the word did not go forth in vain.

"On the next day (Monday) I dined at the Countess of Westmeath's, and met Judge Daly and many other characters of the highest respectability. Tuesday was the Jews' Society-day. This Society in Ireland takes the lead, and is carried on with surprising spirit. Their Committee meets every Monday morning ; and they give themselves to prayer as well as to the ministry of the various offices that are called for. The Archbishop of Tuam was in the Chair : we met in the Rotunda. It is however ill-adapted for speaking. The windows were open on both sides, so that the voice was carried out by the wind, and those in front could not hear : I did my best however ; but not without suffering for it for two or three days. They looked to me as the representative of the Society, and therefore I felt bound to exert myself to the uttermost. It was altogether a very interesting meeting.

"The Bible Meeting was the next day. The Archbishop again was in the Chair : and his Address was the finest thing I ever heard. The Primate and the Archbishop of Dublin had withdrawn their names from the Society ; the Archbishop of Tuam therefore stood on very delicate ground. This he stated ; but observed that as they had not declared their reasons for withdrawing, and he could discover none himself, he must continue to uphold it. He spoke with a dignity suited to his rank, yet with the meekness of his Divine Master. Perhaps Paul before Festus will give you the best idea of his whole action, spirit, and deportment. I doubt not but that he will hear of that speech at the day of judgment. After the reading of the Report I left the Assembly : for after the exertions of the preceding day I greatly needed rest. Thursday was the Meeting of the School Society : that was in a smaller room, and Earl Roden in the Chair. It was a most delightful Meeting : and my dear fellow-traveller, Mr. Marsh, produced a vast sensation, as indeed he generally does ; such a playful suavity as his I never heard. On the Friday, at the Church Mission Society, the Archbishop of Tuam again presided. If I could have accepted of all the invitations they would have lasted almost to this time.

"On Saturday I preached my Jewish Sermon to a good congregation, who collected £114, and my Sermon is printing

there: and as I preached it three days ago before the University of Cambridge, it is printing here also at Cambridge, where I am finishing this letter. I shall send you a copy. In the Note\* you will see perhaps a harder blow at Calvinism, as an *exclusive system*, than it has ever yet received. It has been assaulted severely by enemies, times without number; but here it is wounded by a friend: and I hope the blow will be felt, to the restraining of its friends and the reconciling of its enemies to my views. I believe in final perseverance as much as any of them; but not in *the way* that others do. God's purpose shall stand; but our liability to fall and perish is precisely the same as ever it was: our security, as far as it relates to Him, consists in *faith*; and as far as it relates to ourselves, it consists in *fear*.

"But I see that if I go on, my paper will not hold half that I have to say. Let it suffice therefore to add, that as I was not expected in other parts of Ireland, I went no further, but returned on the following Monday to Holyhead. . . . . On the morning of my return there was as violent a storm as had been known in that sea for twenty years: and already I have seen an account of ten ships lost in it; one King's ship of eighteen guns, three packets, (I myself was in a packet,) three large foreign ships, and three smaller, besides many fishing vessels; and I doubt not several other ships of which I have

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\* The Note referred to by Mr. Simeon is the following:—

"It is worthy of remark, that whilst Calvinists complain of Arminians as unfair and unscriptural, in denying *personal*, though they admit *national*, election, they themselves are equally unfair and unscriptural in denying the danger of *personal* apostasy, whilst they admit it in reference to *churches* and *nations*. It is lamentable to see the plain statements of Scripture so unwarrantably set aside for the maintaining of human systems. Happy would it be for the Church, if these distinctions were buried by the consent of all parties, and the declarations of Holy Writ were adhered to by all, without prejudice or partiality!

"The Author's views of this subject are simply these. All good is from God, dispensed by Him in a way of sovereignty according to the counsels of His own will, and to the praise of the glory of His grace. All evil, whether moral or penal, is from man; the moral, as resulting from his own free choice; the penal, as the just and necessary consequence of his sins. The Author has no doubt but that there is in God's blessed Word a system; but it is a far broader system than either Calvinists or Arminians admit. His views of that system may be seen in the Preface to this Work."

Respecting this Note Mr. Simeon wrote not long before his death:—  
'This I regard as very important.'

will direct your path, and bless your endeavours to the glory of His own Name, I remain, my dear Sir,

“Your most affectionate friend and brother in the Lord,  
“C. SIMEON.

“P. S. The French have conversation parties ; something of that kind perhaps you would find profitable.”

As it may be interesting to those who never were present at Mr. Simeon's weekly tea-parties, to know in what manner they were conducted, the following graphic and accurate description of one (though occurring at a later period) is here introduced from a letter, addressed to the late lamented ‘Charlotte Elizabeth.’\*

“The report may have reached you, that Mr. Simeon was in the habit of receiving at his rooms, on Friday evenings, those Members of the University who might be desirous of profiting by his valuable instructions. Such practical or critical difficulties as had been met with during the preceding week, in the course of private study, or in social intercourse with Christian brethren, were brought by us gownsmen to the Friday evening tea-party to be propounded to Mr. Simeon : and although I fear that, in some instances, those who were present abused the privilege afforded us, and asked ‘foolish and vain questions,’ for the purpose of displaying their own wit and cleverness of parts, and, perhaps, with the mean hope of being able to say, ‘I have puzzled Mr. Simeon ;’ yet much do I err in judgment, if many will not have occasion to praise God with eternal praises for benefits received at those important and instructive meetings.

I must bring you, then, into Mr. Simeon's audience-chamber, where my mind's eye sees him seated on a high chair at the right-hand side of the fire-place. Before him are the benches, arranged for the occasion, occupied by his visitors. Even the window-recesses are furnished with seats, which, however, are usually filled the last, notwithstanding the repeated assurances of our venerated friend, somewhat humorously expressed, that he has taken special pains to make the windows air-tight, and has even put the artist's skill to the test with a lighted candle. ‘I shall be very glad,’ he would say, ‘to catch from you every cold that you catch from the draught of my windows.’

At the entry of each gownsmen he would advance towards

\* Extracted by kind permission from the *Christian Lady's Magazine*.

the opening door, with all that suavity and politeness which you know he possessed in a remarkable degree, and would cordially tender his hand, smiling and bowing with the accomplished manners of a courtier; and I assure you we deemed it no small honour to have had a hearty shake of the hand, and a kind expression of the looks from that good old man.

If any stranger was introduced to him at these meetings, he would forthwith produce his little pocket memorandum-book, and enter, with due ceremony, the name of his new acquaintance, taking care to inquire his College, and such other matters as he deemed worthy of being registered. Sometimes, too, he would comment, in his own way, upon the name he was writing, or make some passing quaint remark, which would put us all into a good humour.

As soon as the ceremony of introduction was concluded, Mr. Simeon would take possession of his accustomed elevated seat, and would commence the business of the evening. I see him even now, with his hands folded upon his knees, his head turned a little to one side, his visage solemn and composed, and his whole deportment such as to command attention and respect. After a pause, he would encourage us to propose our doubts, addressing us in slow, and soft, and measured accents: —‘Now,—if you have any question to ask,—I shall be happy to hear it,—and to give what assistance I can.’ Presently one, and then another, would venture with his interrogatories, each being emboldened by the preceding inquirer, till our backwardness and reserve were entirely removed. In the meantime, two waiters would be handing the tea to the company; a part of the entertainment which the most of us could well have dispensed with, as it somewhat interrupted the evening’s proceedings; but it was most kindly provided by our dear friend, who was always very considerate of our comfort and ease.

It is my purpose, if you will so far indulge me, to give your readers the substance of some conversations which took place in Mr. Simeon’s rooms, on May 3, 1833. This was the most interesting and solemn Friday-evening meeting that I ever attended. I never saw the holy man of God more full of the spirit of his Master. His words were distilled as honey from his lips; at least they were very sweet to *my* taste; and their savour, I trust, I have still retained. On that memorable evening, such a deep sense of his own unworthiness rested upon his soul, that he was low in self-abasement before God.

beautified as to be the ornament, instead of the dis-  
of the town.

5. My School-room built for God's service, and now lic for it. I preached there yesterday, not without tears, on 1 Cor. ix. 16.
6. St. Mary's given to the entire management of M and at least 1200 hearers: I preached there on Su Evening, 20th, to that number, on Rom. xv. 29.
7. Barnwell [Church] open to *me*. I preached ther Sunday Morning, 27th, on Lev. ii. 14—16.
8. St. Mary's now stately open to *me* in the morn Mr. C. is to read the prayers early in the mornin Sundays; and at 12 to read the Litany, and [Con nion Service, when] I am to preach. It will comm on Nov. 10. I intend to preach on Luke x. 23 This will continue till my Church is open, when I to preach at Trinity every Sunday morning, and s Mary's in the evening. Never did I long more to s and be spent for the Lord than at this moment. Ble be God!

Nov. 14. This day has Mr. H—— consented to let me pr at St. Botolph's every Thursday. *How incredible is all th*

After one brief remark made Dec. 18, 1833, there are more entries till Sept. 22, 1834, when the following occur

"Sept. 22, 1834. This interval shews *my taste* for Dia But if I could put down on paper a just account of G mercies to me, this book would not suffice to relate one h dredth part of them. The last day of April, after t months' illness, I was all but gone. . . . At St. Mary's and Botolph's, I have resumed my ministry with almost my for energy; and have large congregations at both. And if I to Oct. 12, I shall re-open Trinity Church. In what te could I adequately describe these things? But I do b God for them from my inmost soul."

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To the Bishop of CALCUTTA, on the prospect of Death.

"Cambridge, May 21, 18

"My beloved and honoured Brother,

"About six weeks ago I sent to your son, to int that he would write to inform you, why you had not he from me in answer to your letter received about the beg

ning of February. At that time I was taken with the gout, and having preached twice at St. Mary's on February 15, the disorder came on so violently, that for the space of about twelve weeks I was as incapable of doing anything for myself, even the moving an inch on one side or the other on my bed, as an infant. My pains after about the first three weeks, were, through the tender mercy of God, scarcely worthy of a thought ; but my whole frame was reduced to a perfect skeleton : and repeatedly was I considered as at the point of death. On this day three weeks, I was reported, and not without reason, as dead. But on May 1st (this is 21st) there seemed as if a new turn was given to my disorder. From that time I have been recovering ; and from not being able at one time even to write my name, am now engaged in the sweet employ of writing to my beloved friends. You will ask me, perhaps, what was my frame of mind during this state of nearness to the eternal world ? And I am happy to say, that I found my principles quite able to sustain me. I have taught others, that there is not so much as a sparrow that falls to the ground without our heavenly Father's special appointment, nor any one thing which shall not work for the good of His chosen people : and these things I was so enabled to realize, as to have my soul kept in perfect peace. Throughout the whole time, I was strengthened to rest on God as my Covenant God and Father, and to believe that His covenant was 'ordered in all things and sure.' The time, the measure, the duration, the issue of my illness were all in His hands ; and I was content, yea thankful, yea joyful, to leave them there, and to wait His will whatever it might be. As for joyful anticipations of the blessedness of heaven, neither the habit of my mind nor the state of my body, nor indeed the character of my religion (the religion of a sinner at the foot of the cross) led to them : to be 'kept in perfect peace' was more in accordance with my wishes, and that mercy God richly vouchsafed unto me : and I hope that, if restored to any measure of health and strength, I shall be enabled more than ever to live for God, and to the glory of his great name.

"I am not fond of talking of self ; but I have thought that to say thus much was due to you. This, however, I will say in confirmation of my views, that God confirmed His word with an oath, on purpose that those who flee to Christ for refuge might have strong consolation ; and in commendation of my



